

SLINGSHOT



Photo by Kat Eng

FALL 2016

FREE

ISSUE 122

SLINGSHOT NEWSPAPER COLLECTIVE

INSIDE THE PROTECTOR'S CAMP

FRONTLINE RESISTANCE TO THE DAKOTA ACCESS PIPELINE

By Benji

Having just crested a hill on my bicycle, I view a sprawling and bustling encampment along the Cannonball River. Even from this distance I can feel the vibrancy of life here. People splash about in the river, gallop bareback on horses across the few stretches of empty pasture, and sit in small circles outside teepees and RV campers. Riding closer, I hear loud drumming and a group of voices singing high over the thunderous booming, the rhythm matching my own elevated heart rate. I turn down a dirt road into the camp, and two young volunteers on the security team smile and nod at me. I pass between dozens of flags from American Indian tribal nations who formally support this movement and gathering, who have come here to be in solidarity with the Standing Rock Sioux Tribe. I pass a large tent with children sitting in a circle, a teacher prompting them with a question about their communities and the environment. There's an impressive kitchen with pit fire grills, next to the center of the camp where drummers are sharing their



Photo by Kat Eng

song. I stop here for a while.

This is Oceti Sakowin camp, or "Main Camp" as many people call it. After the drumming stops a councilman of the Standing Rock Tribal Council gets on a mic and thanks them, and announces the arrival of a delegation of tribal nations from the Northwest, welcoming tribal leaders from Lummi, Yakima, Puyallup, Swinomish, Suquamish, Nisqually, and other Coast Salish tribal communities. A long truck arrives with a large totem pole strapped to the bed. This totem pole was carved by Lummi tribal members, and is being brought on a journey to here and other places in Indian Country where communities are engaged in the fight against the destructive practices of the fossil fuel industry. (See tetempolejourney.com)

These new arrivals give speeches about their commitment to fighting the DAPL, share their own recent, longstanding, and historical battles against numerous violations of treaty rights and greedy corporations. Songs are sung. People gathered are taught a traditional prayer and invited to join together to perform it. Gifts are given to the Standing Rock nation. People then form a processional circle to

Continued on page 10

KILL

HALF MILLION
TREES IN DANGER

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KILL THE BLACK SNAKE

By Tracey

How did a nice, well-intentioned, white lady like me find herself sobbing over the Dakota Access Pipeline (DAPL) during a layover in an isolated corner of the Denver airport? Frequently traveling from my current home in California to my original home in North Dakota means I've flown in and out of the Bismarck, North Dakota airport more times than I can count. My favorite feature is a mosaic on the floor with an inlay of the Missouri River that stretches from one end of the tiny airport to the other.

The Schomberg Center for Black Research in Harlem also has an inlay on its floor, in which some of Langston Hughes ashes are buried. It's a cosmogram featuring several rivers, evoking lines of his poem *The Negro Speaks of Rivers*:

I've known rivers ancient as the world and older than the flow of human blood in human veins.

When I saw the Schomberg mosaic, I was reminded of the Bismarck airport. Although



HALF MILLION TREES IN DANGER



DEFEND THE LUNGS OF THE BAY AREA

By Isis Feral

"Thirty years ago, the greatest threats to nature were chainsaws, bulldozers, and poisons. Now the greatest threats are wild plants and animals. And what do we use to fight them? Chainsaws, bulldozers, and poisons. Who does this serve?" — David Theodoropoulos

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Roughly half a million trees are on the chopping block on thousands of acres of public land spanning two counties, from Point Richmond to Castro Valley. Thousands of

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When I saw the Schomberg mosaic, I was reminded of the Bismarck airport. Although visitors to Bismarck and visitors to the Schomberg Center are typically worlds apart, we all have a deep connection to water, a connection flowing through our veins, our hearts, our souls. We are formed in water; we are made of water; we wouldn't last more than a week without water. Water, quite literally, IS life.

Mni Wiconi, Water is Life is the banner thousands of people are rallying under on the rolling plains of southern North Dakota. They are at Sacred Stone Spirit Camp near Standing Rock Reservation to protect the Missouri River from the pipeline, which is being called "the black snake" in a reference to a Lakota prophecy about a black snake that

Continued on page 8



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The forest fires throughout California are a painful reminder for many who lived on the East Bay side of the San Francisco Bay Area in 1991, when a grass fire in the Oakland hills reignited after it was declared extinguished, and rapidly escalated into a massive blaze that killed 25 people, and destroyed more than 3,000 homes.

Fueled by the fear of the next spark in the hills, the agencies that oversee our forested commons have come to the conclusion that the way to prevent forest fires is to....cut down the forest!

The University of California Berkeley (UCB), the East Bay Regional Park District (EBRPD), and the City of Oakland want to kill the eucalyptus, along with acacia and Monterey pines, which they claim are a greater fire

hazard than other trees because they are not native to the area.

Roughly half a million trees are on the chopping block on thousands of acres of public land spanning two counties, from Point Richmond to Castro Valley. Thousands of gallons of herbicides are to be used to prevent resprouting.

They convinced the Federal Emergency Management Agency (FEMA) to grant them millions for these projects, even though 90% of 13,000 written comments, and an overwhelming majority at public hearings, expressed opposition, several vowing to put their bodies between the trees and the chainsaws.

It took a lawsuit by the Hills Conservation Network (HCN), a group of hills dwellers, with grassroots funding from the community, to sway FEMA in favor of the forests. In September a settlement terminated the funds granted to UCB and Oakland. The EBRPD grant remains, but only covers brush clearing, not tree removal.

While this was an important victory, the

Continued on page 12

SLINGSHOT

Slingshot is an independent radical newspaper published in Berkeley since 1988.

We're struck once again by the change in seasons and how the end of summer and the beginning of fall has an authenticity and tangible reality that the make-believe impositions of the system with its elections, its business trends and its new techno-toys lacks. The mornings in the Bay Area are moist and crisp and clear — that is real.

While taking a meal break, the collective tossed around ideas to sum up the state of the struggle. Capitalism's world view is organized around constant growth, with each corporation, machine and individual striving, expanding and "improving." Picture climbing up an endless mountain. But that isn't the way the earth with its cycle of the seasons works. There are no infinitely high mountains. Rather, each life goes in a circle of birth, life and death. Reality isn't about progress, it's about watching the wheels go round and round. There's just one earth with its own limits that we exceed at our peril. We need to ask "can you eat all that money?"

These realities are hitting us in the face but because the capitalist / industrial system feels like a runaway train that's outside of our control, rather than summoning the strength to stop before we tumble over the cliff, many of us are getting caught up in confusion, psychological pain, fear and resignation.

So while NASA reports arctic sea ice receding at record rates and CO2 concentrations higher than they've been in millions of years, corporations respond by creating a phone app so you can watch the earth dying in real-time. The brightest minds are working on self-driving cars, when what we really need is to stop, breathe, and think hard about new directions. The forces killing the earth seem out of our control but that is fundamentally incorrect — it's people killing the earth which means that people can stop killing the earth.

50 YEARS

THE BLACK PANTHER

SEPTEMBER 7, 1968

PAGE 14



OCTOBER 1966 BLACK PANTHER PARTY PLATFORM AND PROGRAM



WHAT WE WANT

WHAT WE BELIEVE

The program is usually divided into one section of ten points entitled "What We Want" and then ten paragraphs explaining these points in a section entitled "What We Believe." For the sake of clarity, we have put each one of the ten points in "What We Want" immediately above its corresponding paragraph in "What We Believe."

1. We Want Freedom. We Want Power To Determine The Destiny Of Our Black And Oppressed Communities.

We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions which exist in our communities.

2. We Want Full Employment For Our People.

... We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We Want An End To The Robbery By The Capitalists Of Our Black And Oppressed Communities.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100

4. We Want Decent Housing, Fit For The Shelter Of Human Beings.

We believe that if the landlords will not give decent housing to our Black and oppressed communities, then housing and the land should be made into cooperatives so that the people in our communities, with government aid, can build and make decent housing for the people.

5. We Want Decent Education For Our People That Exposes The True Nature Of This Decadent American Society. We Want Education That Teaches Us Our True History And Our Role In The Present-Day Society.

We believe in an educational system that will give to our people a knowledge of the self. If you do not have knowledge of yourself and your position in the society and in the world, then you will have little chance to know anything else.

6. We Want Completely Free Health Care For All Black And Oppressed People.

We believe that the government must provide, free of charge, for the people, health facilities

people access to advanced scientific and medical information, so we may provide our selves with proper medical attention and care.

7. We Want An Immediate End To Police Brutality And Murder Of Black People, Other People Of Color, All Oppressed People Inside The United States.

We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against black people, other people of color and poor people inside the United States. We believe it is our right, therefore, to defend ourselves against such armed forces and that all Black and oppressed people should be armed for self defense of our homes and communities against these fascist police forces.

8. We Want An Immediate End To All Wars Of Aggression.

We believe that the various conflicts which exist around the world stem directly from the aggressive desire of the United States ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the United States government or its lackeys do not cease these aggressive

wheels go round and round. There's no end to the earth with its own limits that we exceed at our peril. We need to ask "can you eat all that money?"

These realities are hitting us in the face but because the capitalist / industrial system feels like a runaway train that's outside of our control, rather than summoning the strength to stop before we tumble over the cliff, many of us are getting caught up in confusion, psychological pain, fear and resignation.

So while NASA reports arctic sea ice receding at record rates and CO2 concentrations higher than they've been in millions of years, corporations respond by creating a phone app so you can watch the earth dying in real-time. The brightest minds are working on self-driving cars, when what we really need is to stop, breathe, and think hard about new directions. The forces killing the earth seem out of our control but that is fundamentally incorrect — it's people killing the earth which means that people can stop killing the earth.

The same constant-progress myths spawned by capitalism infect radicals' brains. We want fast solutions or to instantly solve all our problems with a revolution. But the cycle of the seasons points in a different direction, towards the struggle as a constant effort that needs us to stay engaged forever.

And yes it's worth repeating that money isn't real and corporations aren't really people. The prison strike inmates are waging is real. When you learn to cooperate with others to pleasurably meet your needs and build something beautiful — that is real. We're pretty sure paper is real, but once the electricity goes off, all those tweets may-not amount to much.

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send an article, please be open to editing.

We're a collective but not all the articles reflect the opinions of all collective members. We welcome debate and constructive criticism.

Thanks to the people who made this: Amado, Dov, Eggplant, Elke, Fox-redwood, Isabel, Izzy, Jesse, Korvin, Matthew, Nadja, Thorsten and all the authors and artists!

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with *Slingshot* can come to the new volunteer meeting on December 11, 2016 at 7 pm at the

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9. We Want Freedom For All Black And Oppressed People Now Held In U. S. Federal, State, County, City And Military Prisons And Jails. We Want Trials By A Jury Of Peers For All Persons Charged With So-Called Crimes Under The Laws Of This Country.

We believe that the many Black and poor oppressed people now held in United States prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the United States military are the victims of oppressive conditions which are the real cause of their imprisonment. We believe that when persons are brought to trial they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trial.

10. We Want Land, Bread, Housing, Education, Clothing, Justice, Peace And People's Community Control Of Modern Technology.



years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be distributed to our many communities. The American racist has taken part in the slaughter

which will not only treat our illnesses, most of which have come about as a result of our oppression, but which will also develop preventive medical programs to guarantee our future survival. We believe that mass health

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Article Deadline & Next Issue Date

Submit your articles for issue 123 by January 14, 2017 at 3 pm.

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...[words from US Declaration of Independence from 1776]



THE 2017 *Slingshot*
ORGANIZER
is now available!!

A day planner calendar with
radical historical dates, radical
contact list, menstrual calendar

Available in 16 colors at indy bookstores and coops



and
still

10 POINTS

While we've been making this issue of Slingshot, it's seemed like every day there has been a new video of the police killing an unarmed black man. Terence Crutcher in Tulsa, Keith Lamont Scott in Charlotte and Alfred Olango in El Cajon — just this week. The institutional racism that disregards the lives of black people and puts them at risk merely for being in public, for driving, for walking down the street — which sees every black person as a violent threat — has reached a boiling point.

This is not about rogue police — this is about a rogue society that permits this to continue. Resistance is possible: now is the time for us to stand up.

In Oakland, we're celebrating the 50th anniversary of the formation of the Black Panther Party for Self Defense (BPP) in 1966 which was initially a response to out-of-control police violence against the black community. Things haven't changed much in 50 years. The BPP published a Ten Point Program in each issue of their newspaper which is still inspiring.

This summer, people associated with the Black Lives Matter movement introduced Campaign Zero, a 10 point campaign to end police violence. The two 10 point documents — separated by 50 years — are interesting to compare. So here's a copy of the BPP 10 points (edited slightly for length) and excerpts from the Campaign Zero 10 points which are too long to publish in full but are available on-line.

CAMPAIGN ZERO

developed with contributions from activists, protesters and researchers across the nation to present a data-informed platform with comprehensive solutions to end police violence in America

We can live in a world where the police don't kill people by limiting police interventions, improving community interactions, and ensuring accountability.

1. End Broke Window Policing

A decades-long focus on policing minor crimes and activities - a practice called Broken Windows policing has led to the criminalization and over-policing of communities of color and excessive force in otherwise harmless

Commission and Civilian Complaints Office with the following powers:...

Remove barriers to reporting police misconduct...

3. Limit Use of Force

Police should have the skills and cultural competence to protect and serve our communities without killing people - just as police do in England, Germany, Japan and other developed countries. In 2014, police

Policy solutions

Lower the standard of proof for Department of Justice civil rights investigations of police officers...

Use federal funds to encourage independent investigations and prosecutions...

Establish a permanent Special Prosecutor's Office at the State level for cases of police violence...

Require independent investigations of all

7. Training

The current training regime for police officers fails to effectively teach them how to interact with our communities in a way that protects and preserves life. For example, police recruits spend 58 hours learning how to shoot firearms and only 8 hours learning how to de-escalate situations. An intensive training regime is needed to help police officers learn the behaviors and skills to interact

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Policy solutions

End Policing of Minor "Broken Windows" Offenses

The following activities do not threaten public safety and are often used to police black bodies. Decriminalize these activities or deprioritize their enforcement:

- Consumption of Alcohol on Streets
- Marijuana Possession
- Disorderly Conduct
- Trespassing
- Loitering
- Disturbing the Peace (including Loud Music)
- Spitting
- Jaywalking

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Police should have the skills and cultural competence to protect and serve our communities without killing people - just as police do in England, Germany, Japan and other developed countries. In 2014, police killed at least 253 unarmed people and 91 people who were stopped for mere traffic violations. The following policy solutions can restrict the police from using excessive force in everyday interactions with civilians.

Policy Solutions

Establish standards and reporting of police use of deadly force...

Revise and strengthen local police department

Policy solutions

Lower the standard of proof for Department of Justice civil rights investigations of police officers...

Use federal funds to encourage independent investigations and prosecutions...

Establish a permanent Special Prosecutor's Office at the State level for cases of police violence...

Require independent investigations of all cases where police kill or seriously injure civilians...

5. Community Representation

While white men represent less than one third of the U.S. population, they comprise about two thirds of U.S. police officers. The police should reflect and be responsive to the cultural, racial and gender diversity of the communities they are supposed to serve.

7. Training

The current training regime for police officers fails to effectively teach them how to interact with our communities in a way that protects and preserves life. For example, police recruits spend 58 hours learning how to shoot firearms and only 8 hours learning how to de-escalate situations. An intensive training regime is needed to help police officers learn the behaviors and skills to interact appropriately with communities.

Policy Solutions

Invest in Rigorous and Sustained Training...

Intentionally consider 'unconscious' or 'implicit' racial bias...

8. End for-profit policing

Police should be working to keep people safe, not contributing to a system that profits from stopping, searching, ticketing, arresting and incarcerating people.

Policy Solutions

End police department quotas for tickets and arrests...

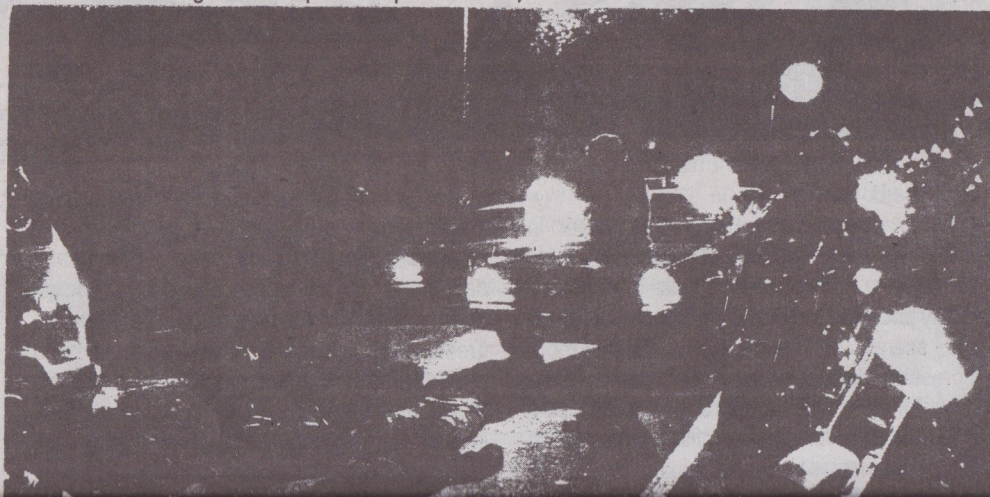
Limit fines and fees for low-income people...

9. Demilitarization

The events in Ferguson have introduced the nation to the ways that local police departments can misuse military weaponry to intimidate and repress communities. In 2014, militarized SWAT teams killed at least 38 people. The following policies limit police departments from obtaining or using these weapons on our streets.

Policy Solutions

End the Federal Government's 1033 Program



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- Spitting
- Jaywalking
- Bicycling on the Sidewalk

End Profiling and "Stop-and-Frisk"...

Establish Alternative Approaches to Mental Health Crises

Mental health crises should not be excuses for heavy-handed police interventions and are best handled by mental health professionals. Establish and fund Mental Health Response Teams to respond to crisis situations. These approaches have been proven to reduce police use of force in these situations by nearly 40 percent and should include:...

2. Community Oversight

Police usually investigate and decide what, if any, consequences their fellow officers should face in cases of police misconduct. Under this system, fewer than 1 in every 12 complaints of police misconduct nationwide results in some kind of disciplinary action against the officer(s) responsible. Communities need an urgent way to ensure police officers are held accountable for police violence.

Policy Solutions

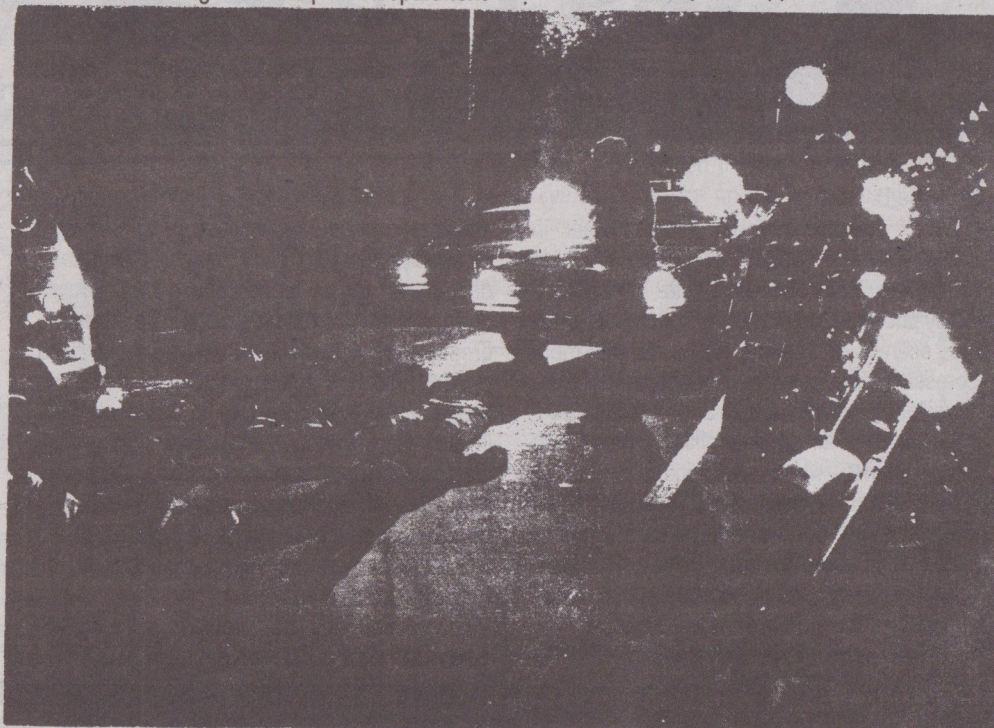
Establish effective civilian oversight structures
Establish an all-civilian oversight structure with discipline power that includes a Police

restrict the police from using excessive force in everyday interactions with civilians.

Policy Solutions

Establish standards and reporting of police use of deadly force...

Revise and strengthen local police department



use of force policies...

End traffic-related police killings and dangerous high-speed police chases...

Monitor how police use force and proactively hold officers accountable for excessive force...

4. Independently investigate and prosecute

Local prosecutors rely on local police departments to gather the evidence and testimony they need to successfully prosecute criminals. This makes it hard for them to investigate and prosecute the same police officers in cases of police violence. These cases should not rely on the police to investigate themselves and should not be prosecuted by someone who has an incentive to protect the police officers involved.

While white men represent less than one third of the U.S. population, they comprise about two thirds of U.S. police officers. The police should reflect and be responsive to the cultural, racial and gender diversity of the communities they are supposed to serve.

Policy Solutions

Increase the number of police officers who reflect the communities they serve...

Use community feedback to inform police department policies and practices...

6. Body Cams / film the police

While they are not a cure-all, body cameras and cell phone video have illuminated cases of police violence and have shown to be important tools for holding officers accountable. Nearly every case where a police officer has been charged with a crime for killing a civilian this year has relied on video evidence showing the officer's actions.

Policy Solutions

Body cameras Require the use of body cameras - in addition to dashboard cameras - and establish policies governing their use to...

Intentionally consider 'unconscious' or 'implicit' racial bias...

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Limit fines and fees for low-income people...

9. Demilitarization

The events in Ferguson have introduced the nation to the ways that local police departments can misuse military weaponry to intimidate and repress communities. In 2014, militarized SWAT teams killed at least 38 people. The following policies limit police departments from obtaining or using these weapons on our streets.

Policy Solutions

End the Federal Government's 1033 Program Providing Military Weaponry to Local Police Departments...

Establish Local Restrictions to Prevent Police Departments from Purchasing or Using Military Weaponry...

10. Fair Police union Contracts

Police unions have used their influence to establish unfair protections for police officers in their contracts with local, state and federal government and in statewide Law Enforcement Officers' Bills of Rights. These provisions create one set of rules for police and another for civilians, and make it difficult for Police Chiefs or civilian oversight structures to punish police officers who are unfit to serve. Learn more about how police union contracts help officers avoid accountability here.

Policy Solutions

Remove barriers to effective misconduct investigations and civilian oversight...

Keep officers' disciplinary history accessible to police departments and the public...

Ensure officers do not get paid after they kill or seriously injure a civilian...

For the full document: joincampaignzero.org

the METHODOLOGY of COMPASSION

•NON-VIOLENT
COMMUNICATION
FOR RADICALS•



By I Steve

Non-violent communication (NVC) is a technique for communicating feelings and needs directly without dressing them as opinions and judgments. We learn that so much of what we've come to think of as normal communication is emotionally violent, even when well intentioned. NVC calls this "life-alienated" communication.

In American street activism, a conflict between two forces has dominated the energy;

I feel frustrated when you tread on my petticoats.



these factions are the Non-Violence movement and the Diversity of Tactics contingents. The Diversity of Tactics people feel that our oppression justifies militant, even illegal methods. The name means that they're not against non-violence; all kinds of tactics have their place. The non-violence affiliates have a range of views, from religious to legalistic, radical to liberal, pacifist to practical. In an

the image; misconceptions and stereotypes about NVC itself abound. One common fallacy: NVC is about hiding your feelings. No, NVC is about setting aside your opinion. "You're an asshole" is an opinion, life-alienated communication. "I hate you" expresses a feeling, part of NVC. Especially if you say "I hate you because my need for ___ is not met."

To quote NVC founder Marshall Rosenberg, "NVC is not nice."

The idea that NVC is about tone-policing is so common that tone-policing is becoming an alternate definition of non-violent communication. While some people who study NVC do engage in tone-policing, the NVC methodology says nothing about responding to people who are angry with you with on-the-spot lectures about NVC. Instead, it teaches how to listen to someone spouting life-alienated rage, and look for what's alive in the person -- what do they need? And responding with self-expression, sharing what's alive in oneself, rather than an opinion of the other person.

How does someone who finds non-violent culture life-alienated use NVC?

Even our well-defended, isolated, perfect communities of resistance are subject to internal strife. We approach personal conflicts like the other person is one of our non-violence rivals, if not a harbinger of the state. Rather than merely offer an option to talk to someone

NVC focuses more on people we clearly want to get along with if only we could: our friends, our allies, our lovers, our parents, our children.

You can use NVC to steer clear of emotional or political violence. You can also use it to pick your battles; conflict may be part of life, but then there's stupid conflict, stupid conflict that destroys communities and movements.

We waste too much energy arguing without connecting with the feelings and needs of people we care about.

We waste too much energy arguing without connecting with the feelings and needs of people we care about, people on our side.

We've inherited a Hegelian/Marxist idea that our revolution must be based on a "scientific" analysis, that rigid logic will allow us to succeed through correct perception. Thus we spend endless energy on "objective" debates. But, not only are most of the activists in the scene acting on emotions rooted in unconscious needs, the analysis erected as a front for this internal process are usually sheer nonsense! However, the solution is not necessarily to avoid most activists. Functional movements can emerge from empathy, connecting to and honoring our comrades real

How do I learn NVC?

A sensible first step is to read Marshall Rosenberg's book, *Non-Violent Communication*. A sprawling on-line community around the subject exists, I'm told. In many places public classes and workshops are available, as well as groups on meetup.com. In the Bay Area, check out baynvc.com for a plethora of resources, especially the "Foundations" class.

You will likely meet people who are really attached to the standard non-violence model of reality. It is a really good thing that these people are studying NVC, because the non-violence community is notorious for its emotional violence. Yet I don't think this will dominate your experience for two reasons:

(1) You can do this. You've sat through gun safety classes sitting next to right-wingers, learning all you could. You've listened politely to food stamp employment classes. You can do this.

(2) Very little of what you'll see will be politics. When I went to a Foundations class, the majority of people had careers in education, and wanted to relate to students better. Many came because of family and personal relations. You will find people very different from you, but you'll see yourself in most of them.

We all have a lot to learn about how to be

opinions and judgments. We learn that so much of what we've come to think of as normal communication is emotionally violent, even when well intentioned. NVC calls this "life-alienated" communication.

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People who distrust the Non-Violence movement or could care less about the whole thing might not expect something called Non-Violent Communication to interest them. But NVC is for everyone. While Non-Violence can be an ideology, NVC is a methodology. One can choose to use it whenever one has compassion. If you can't or won't have compassion, it doesn't make sense to use NVC. However, learning NVC will make compassion more convenient.

Of course, the name isn't the only reason for

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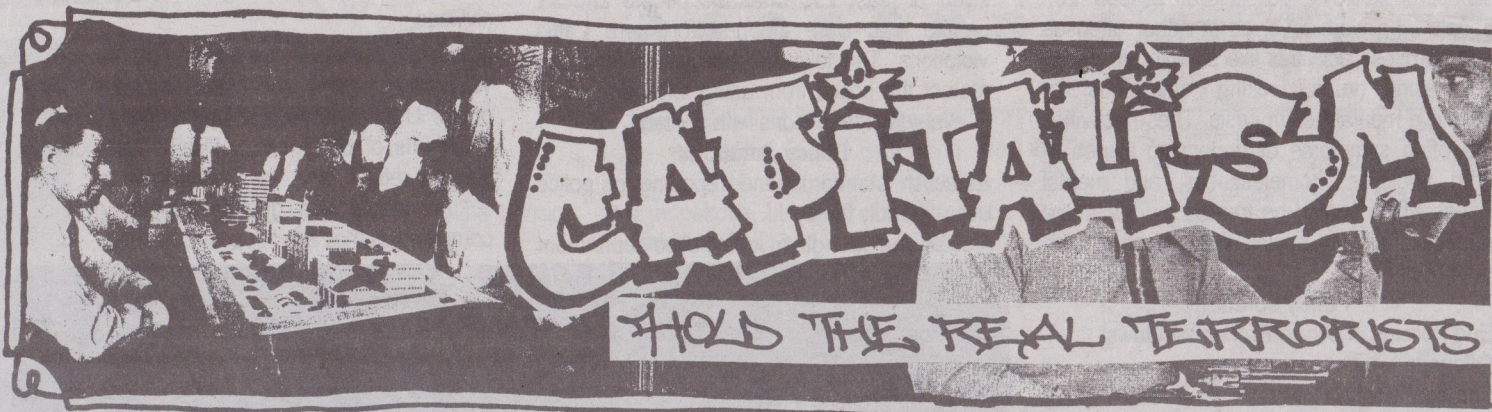
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We all have a lot to learn about how to be human, and NVC has a lot to offer all of us.



By Jesse D. Palmer

When dramatic terrorist attacks occur in places deemed worthy of notice — San Bernardino, Paris, Brussels, etc. — they are widely publicized to make individuals feel small and scared so people will tolerate more

and other poor places aren't taken seriously by mainstream media — this economic inequality is actually literally killing them. The death, destruction and suffering caused by the humdrum day-to-day functioning of capitalism so greatly outweigh the number of people killed

1.25 million dead worldwide in 2013 according to the World Health Organization — because the auto industry is one of the leading industries. That works out to 3,400 deaths a day. The Paris attack killed 130 people and I don't want to minimize the terrible loss for



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The 2017 Slingshot organizer is now available. Selling the organizer pays for us to give the paper out for free, so if you want to support this paper please buy the organizer for yourself and as gifts. You can order the organizer on-line but if possible, please buy it from a brick and mortar-store which helps support the many coops, infoshops and independent bookstores that sell the Organizer.

Slingshot is always looking for more stores and coops to carry the organizer so let us know if a local business near you would like a sample copy and ordering details. If you want to be a local distributor in your town, while your band is touring, or at your school, email us.

A smartphone organizer app is 90% finished but we still don't have a release date.

By Jesse D. Palmer

When dramatic terrorist attacks occur in places deemed worthy of notice — San Bernardino, Paris, Brussels, etc. — they are widely publicized to make individuals feel small and scared so people will tolerate more repressive state activities. In addition to extra surveillance, more police and special laws, there are calls for racial profiling, immigration bans against whole religions, torture of prisoners and indiscriminate bombing. The powers-that-be don't seem to care when a market is bombed in Iraq, Turkey, Pakistan, Nigeria or Ivory Coast because those areas are mostly populated by non-white people.

But the worst form of terrorism isn't the intentional use of violence to achieve political goals, but the intentional pursuit of profit without regard to life which systematically inflicts grinding poverty and environmental harm worldwide. Capitalism uses computers and corporations, not bombs and guns, and while its true that the system isn't specifically trying to kill people, its indifferent to the tremendous cost in lives. We need to hold business-as-usual responsible for its crimes.

In 2015, about 7.5 million people died of hunger — that is about 20,000 per day. The World Health Organization estimates that 12.5 million died in 2012 as a result of air, water and soil pollution, climate change or chemical exposure. The WHO says 92 percent of the world's population breathes unhealthy air. unhealthy air.

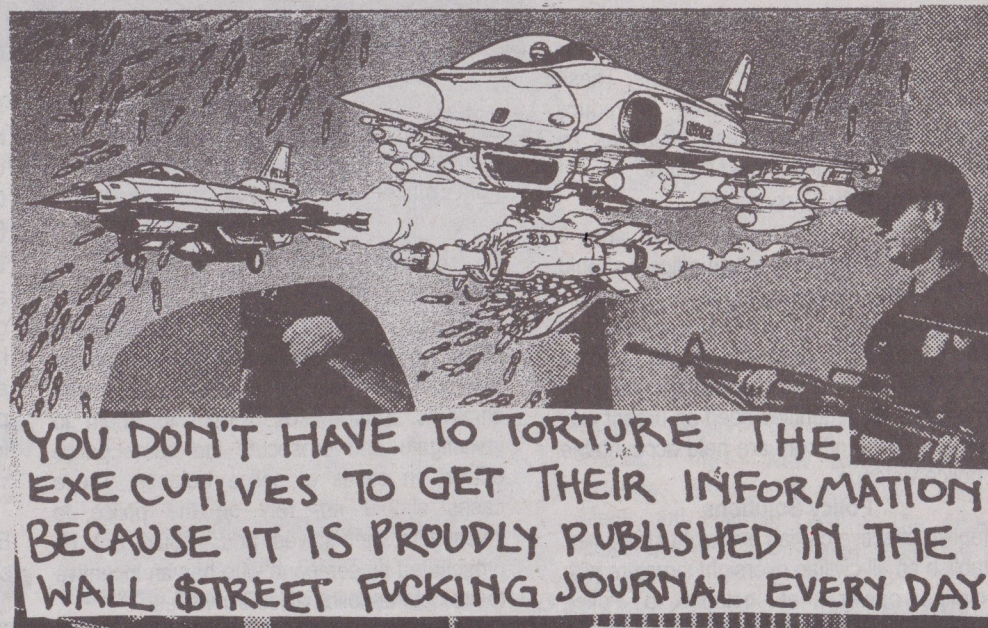
The severe economic inequality in the world not only means that deaths of children and innocent people in Africa, Asia, South America

and other poor places aren't taken seriously by mainstream media — this economic inequality is actually literally killing them. The death, destruction and suffering caused by the humdrum day-to-day functioning of capitalism so greatly outweigh the number of people killed by ISIS that it is actually astonishing that the media would bother discussing 36 people shot in San Bernardino — but oh wait a minute, discussing San Bernardino justifies the power structure, while even mentioning the 20,000 people who died of hunger today makes it hard to keep the TV on so you can be tempted by the next commercial.

The system has no problem with 38,000 deaths in traffic accidents in the US in 2015 —

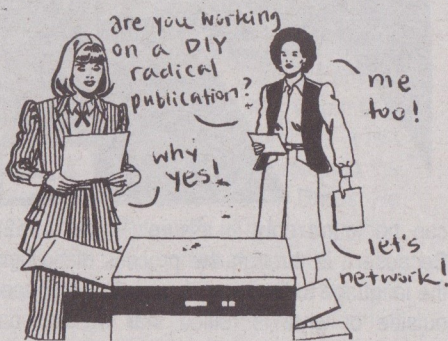
1.25 million dead worldwide in 2013 according to the World Health Organization — because the auto industry is one of the leading industries. That works out to 3,400 deaths a day. The Paris attack killed 130 people and I don't want to minimize the terrible loss for those people or their families or excuse the people who killed them. But the people who died in car crashes today are no less dead, but they are considered expendable — a cost of doing business. People running car companies and government officials who organize cities around cars know their decisions will kill people at random, and they take those decisions anyway.

And this logic goes on and on. Carbon



By A. Iwasa, a.iwasa@riseup.net,
radicaljournalismnetwork.tumblr.com

I've been a longtime advocate of some sort of new radical journalism network. Whether I'm reading about such heavies as Richard Wright and Nelson Algren working together in their Chicago John Reed Club while Howard Fast was in another in New York City, Audre



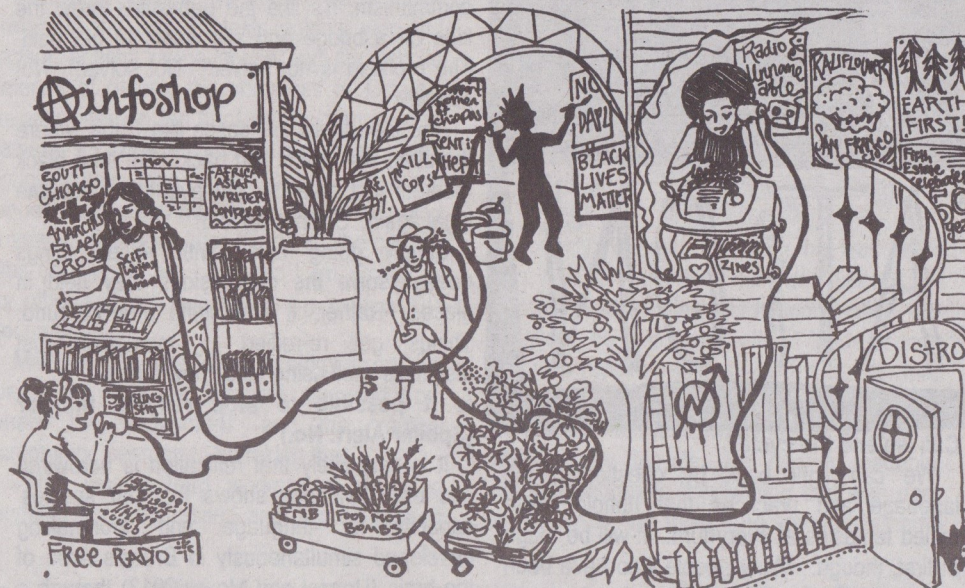
Lorde participating in the Union of Soviet Writers sponsored African-Asian Writers Conference or even Jonathan Lethem's membership in Science Fiction Writers of America, I can't help but feel this sort of networking from the past has largely been relegated to message boards and what not on the Internet and it's dangerous to be mostly dependent on one industrial technological source for that communication, and it's no replacement for real human contact!

Originally, after the peak of indymedia.org and most of its affiliates, I was hoping to help organize an inter-collective journal based on the 1990s' Network of Anarchist Collective's (Dis)Connection. According to its first issue, (Dis)Connection was "a networking journal for radical collectives and infoshops." I felt the Slingshot Collective's Radical Contact List was a natural fit for starting something like this back up.

Later I learned about the 1969-'71 weekly inter-commune newsletter, Kaliflower, and

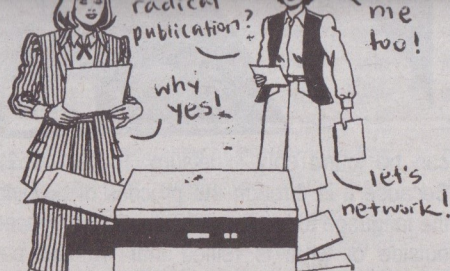
became interested in that as a localized model that could possibly be expanded. According to the website diggers.org, "In the spring of 1969, the Sutter Street Commune began publishing an intercommunal newspaper. The name they gave this free weekly publication was Kaliflower, a play on Kaliyuga, the Hindu name for the last and most violent Age of Humankind, the idea being a 'flower growing out of the ashes of this current age of destruction.' For the next three-plus years, the commune, through the Free Print Shop, kept Kaliflower going. At its end, there were close to three hundred communes, mostly in the San

Underground Press Syndicate (UPS), later known as the Alternative Press Syndicate (APS), was a network of countercultural newspapers and magazines formed in mid-1966 by the publishers of five early underground papers: the *East Village Other*, the *Los Angeles Free Press*, the *Berkeley Barb*, *The Paper*, and *Fifth Estate*. Walter Bowart and John Wilcock of *EVO*, with Michael Kindman of *The Paper* in East Lansing,



Francisco Bay Area, that were receiving Kaliflower every Thursday. The progeny became so well known that eventually it gave its name to the parent, the 'Kaliflower Commune' as many people called it."

Michigan, took the lead in inviting the other papers to join. It was hoped that the syndicate would sell national advertising space that would run in all five papers, but this never happened."



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My research on Kaliflower eventually led me to a few books on the Liberation News Service (LNS) and the Underground Press Syndicate (UPS), further expanding concepts for how to organize some sort of a new radical journalism network.

According to the wikipedia, the "Liberation News Service (LNS) was a New Left, anti-war underground press news service which distributed news bulletins and photographs to hundreds of subscribing underground, alternative and radical newspapers from 1967 to 1981."

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Michigan, took the lead in inviting the other papers to join. It was hoped that the syndicate would sell national advertising space that would run in all five papers, but this never happened."

I wholeheartedly believe the mass mobilizations against the Democratic National Convention and the Dakota Access Pipeline this year have showed the ongoing relevance of grassroots media, and the role it can play in not only informing people but also getting folks to take action.

What I've been brainstorming more recently is a press service where radical media projects can seek new members and share and/or

solicit materials and other forms of support.

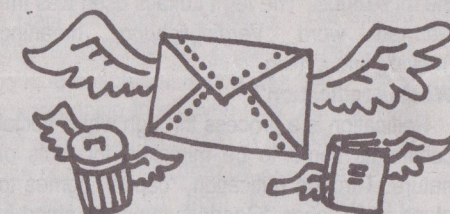
Independent media activists could easily fit into the mix as calls for submissions, action and deadlines could easily be centralized and easily accessible for all the media projects.

Some of the print projects I have in mind are Slingshot, the Earth First! Journal, Fifth Estate and South Chicago Anarchist Black Cross.

To a certain degree I think some websites like popularresistance.org and itsgoingdown.org are doing something akin to this, but I think things need to be broadened, formalized and tightened up. Similarly, a commitment to print is essential. Some of the other websites I am thinking about are Indigenous Action Media, unicornriot.ninja and prisonbooks.info. Some of the radio shows are the Final Straw, Radio Unnameable and the Asia Pacific Forum.

Arts coverage could include Maximum Rock 'N' Roll, Razorcake and Profane Existence. I'm sure there are radical hip hop fan 'zines' that are as good and/or better, so I am interested in suggestions in this department as well as all of the above.

I am consistently impressed with The Nation and Russia Today's coverage with the politics of sports. I'm not sure where to begin at how



to up the ante in this realm, but I know there's got to be some radicals out there stepping up to bat.

Book Reviews would be a great way to incorporate radical history and theory. AK Press and PM Press are two print projects to possibly solicit review copies from.

theory corner *

TOPPLE THE PEDESTAL MENTALITY



emissions are estimated to kill about 5 million people a year, but oil and coal companies are so big and powerful that they are able to block green alternatives. No one calls for air strikes against Exxon or Chevron. No one is calling for an immediate halt to immigration of



emissions are estimated to kill about 5 million people a year, but oil and coal companies are so big and powerful that they are able to block green alternatives. No one calls for air strikes against Exxon or Chevron. No one is calling for an immediate halt to immigration of businessmen in suits. You don't have to torture the executives to get their information because it is proudly published in the Wall Street Fucking Journal everyday. And the breathless media reports about how ISIS makes its money and runs efficient recruitment structures — can we talk about the banks and the business schools for a minute?

I'm not trying to depress you or depress myself — the last thing we need is more emotional paralysis, more numbing horror at how awful everything is which ultimately leads only to smug hipster cynicism and inaction. The system's greatest desire is that regular people will be so overwhelmed by suffering that they'll retreat to private life and try to look the other way.

What we need now is to come together and struggle for change. Resistance to the system can give us power, energy, hope and meaning. What can help is freeing our minds from the boxes the system builds for us so we can channel the compassion and caring at our core against the real enemies. When the media manipulates you to cry over scary terrorism pictures, the one real thing is your emotional reaction — we should all be crying. Feeling the pain proves you're still alive and if you're still alive, you can still fight back and focus on the real crisis.

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TOPPLE THE PEDESTAL MENTALITY

collective perseverance toward revolution

By Charna Fon

There are no great revolutionaries. There are no soaring heroes whose heights we cannot ourselves attain. There is no infallible freedom fighter, no ubermensch whose perfect example we can follow and end up at collective liberation. When a revolutionary makes the right decision there is no guarantee of any particular outcome resulting, let alone the desired outcome. Sometimes intelligent decisions and effective organizing along with well-planned action bear the fruit of victory; most of the time they do not. Our victories are the products of learning from failure.

We must have a method for capturing the important lessons from our defeats. We must have the will to endlessly regroup, reorganize, and re-engage. Revolutionism is the art of perseverance and the science of historical materialism. Perseverance must be our guiding moral away from decadence and nihilism; it is not an idealist conception of a supposed predestiny to overthrow capitalism. Historical materialism must be our lens for viewing past epochs of struggle for the sake of

understanding our own; it is not a predictive method in which our fate is sealed by a linear orthodoxy.

The objective economic and social conditions are not what makes revolutionary class struggle, only we ourselves can meet that task. And it is not by the virtue of any exceptional individual that such a task is met but by ongoing collective activity. When the forces at play (most of which we cannot control) are aligned in our favor we must seize the moment as it corresponds to our own available forces. Whether the decisive moment yields a success or a defeat is not determined by any individual's maneuvers but by the totality of all of those maneuvers within the relationship of forces.

The so-called greatness of the individual revolutionary is a product only of historical discourse. The ones hailed as heroes of proletarian revolution throughout history were extremely effective political organizers who knew how to go about agitating. Yet there have been, and are, many of the like who strive earnestly toward social revolution whom

to up the ante in this realm, but I know there's got to be some radicals out there stepping up to bat.

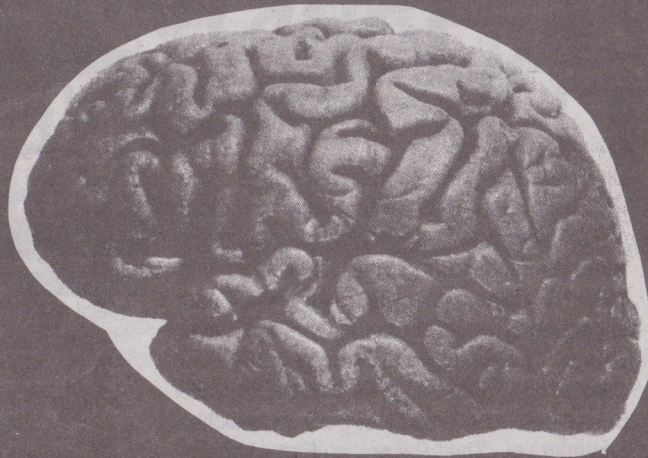
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history will never acknowledge as heroic or even having existed. The efforts and contributions of these countless unknown are vital to the viability of our side in the class struggle.

What is needed is a large volume of struggle, spontaneous fight back and organized resistance toward Total Liberation. Revolutionaries of the past have never created a revolutionary situation out of sheer strategic brilliance; they have acted decisively in an already in motion situation which was created through years of continuous struggle on the part of courageous people whose names and deeds we will never know. This is true of all of the biggest names in all the most esteemed revolutionary periods from Durruti to Mother Jones. This is not to say that we ought to ignore the achievements and lessons of such individuals. We ought to take them sincerely into account while refraining from emulating them. The struggles of past eras and distant places should be studied, supported, borrowed from, but never equated with what we face here and now, wherever or whenever that may be.

THIS IS YOUR

BRAIN



ON ↓

REIFICATION

By Amelia Cat Annalee Brown

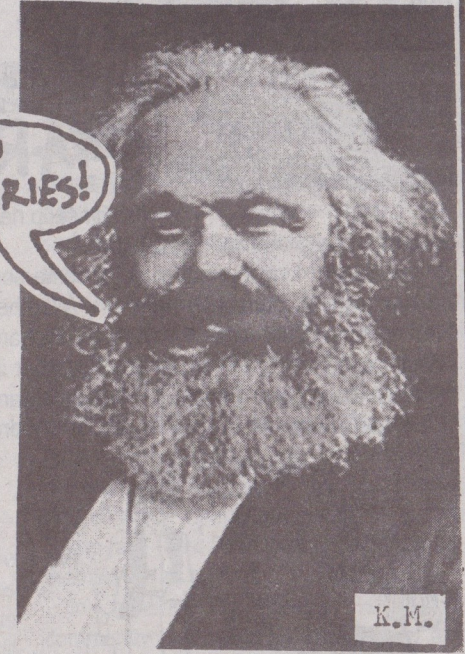
For hundreds of years, cultural theorists have developed all sorts of useful terms to help us understand and communicate about the weirdness that is humans doing capitalism. One such term is "reification." This term was developed by philosopher György Lukács in 1923 in his reading of Karl Marx's work from the mid-1800s. The term Lukács used was the German word *Verdinglichung*, meaning

Can we end the cycle?

We can fight back by questioning the language and practices that uphold these reified fantasies at every turn. It will be tough at first, though. Many people who have been deceived by reification will argue that the items that have been reified as part of a fantasy are the evidence for that fantasy's existence. (Dude, don't even try and explain the concept of "tautology" to someone like that—it is so not worth it.) Just remind them of the basic rule in



G.L.



K.M.

the bad things of hierarchy continued to exist, but just took on different forms. In totalitarian communism, it's like the babysitter threw the kids off a bridge and still wants to get paid. The problem is not solved! Not solved! No! Meow!

And then there are cases like Cuba, where the state was pretty laid back. But then black markets just rose up and eventually become legal again. Still not solved!!

Simply doing away with reified things doesn't solve the oppressions they held in place. Rather, it just shifts them around. Things get re-reified. Oppression just disguises itself using fancy new forms.

Is it possible to stop reifying things? (Spoiler Alert: No.)

It is very likely that reification is hardwired into us. Evidence shows that our species' capacity for language and tool-making developed simultaneously in Broca's Area of the brain (Uomini and Meyer 2013) through a gene-culture co-evolutionary dynamic (Morgan et al. 2014) over the last 2 million or so years. Perhaps in reification, this neurological ubiquity between language and tool-making creates a type of psychological optical illusion, a

can be found only in leisure (Pieper 1952). Because it is through the process of building the language to lend social value to the spaces outside of what is reified that we find our power to resist and reinvent those things.

Towards widespread fluency in reification!

Games (of all things) teach us to be fluent in reification. Board games. Card games. Computer games. Just so long as we maintain our ability to pause the game and reflect on why the cards, chips, and pixels are meaningful. Something is happening inside of us that makes those game items meaningful. That is the basic mechanism that fuels reification.

By teaching kids to be literate in game mechanics—and to identify moments when reification is occurring!—they will be better able to question and understand the moments when reification creeps into society. Rather than mistaking that *sense of something being real* for reality, kids need to learn to laugh off the trait of reification when it emerges. The next generation should be able to say with ease: "Race/Capital/Gender/[x] is a shitty game, let's not play that one anymore."

Likewise, if we are to overcome reification,



ON



REIFICATION

By Amelia Cat Annalee Brown

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What is reification?

Reification is a process through which social constructs come to be mistaken for facts of nature. Through reification, "capital" comes to stand in for labor. "Gender" comes to stand in for consent to a lifelong set of social activities. "Race" is likewise used to represent a fantasy that you can instantly know which strangers to trust and which to (dis)regard as needing to be punished/ saved/ appropriated/ excluded.

Reification is a kind of collective fluency in forgetfulness. It is a way of allowing one thing to stand in for another. It is a codic language that contains within it hierarchies that presuppose "winners" and "losers."

The following items have been reified as the fantasies "money," "gender," and "race":

- paper
- a doctor's assessment of a baby's genitals at birth
- a split-second judgment about the amount of melatonin in a person's skin and/or the shape of certain features limited to their face

Can we end the cycle?

We can fight back by questioning the language and practices that uphold these reified fantasies at every turn. It will be tough at first, though. Many people who have been deceived by reification will argue that the items that have been reified as part of a fantasy are the evidence for that fantasy's existence. (Dude, don't even try and explain the concept of "tautology" to someone like that—it is so not worth it.) Just remind them of the basic rule in logic that *correlation is not causation*. Just because it rained once in July doesn't mean it

always rains in July. Just because someone has a certain configuration of genitals does not mean they should be expected to listen to your problems, know how to use a hacksaw, or [insert random arbitrary life-long role here]. It is the same with variations in skin tone, economic predictions, etc. The existence of these things doesn't prove the ontological existence of the fantasies our culture has assigned to them called "race," "the market," and "gender."

Failed attempts at ending reification.

During the 20th Century, people around the world became aware that "the market" and "capital" are reified social fantasies, and that these fantasies hold oppressions in place. In response, millions attempted to re-reify "capital" as "the thing that causes all the bad things." The result was disastrous.

Everything that's called itself "communism" in the past is the same as "capitalism" only it is

the language to lend social value to the spaces the kids off a bridge and still wants to get paid. The problem is not solved! Not solved! No! Meow!

And then there are cases like Cuba, where the state was pretty laid back. But then black markets just rose up and eventually become legal again. Still not solved!!

Simply doing away with reified things doesn't solve the oppressions they held in place. Rather, it just shifts them around. Things get re-reified. Oppression just disguises itself using fancy new forms.

Is it possible to stop reifying things? (Spoiler Alert: No.)

It is very likely that reification is hardwired into us. Evidence shows that our species' capacity for language and tool-making developed simultaneously in Broca's Area of the brain (Uomini and Meyer 2013) through a gene-culture co-evolutionary dynamic (Morgan et al. 2014) over the last 2 million or so years. Perhaps in reification, this neurological ubiquity between language and tool-making creates a type of psychological optical illusion, a "toolification" of socially-reinforced fantasies

the language to lend social value to the spaces outside of what is reified that we find our power to resist and reinvent those things.

Towards widespread fluency in reification!

Games (of all things) teach us to be fluent in reification. Board games. Card games. Computer games. Just so long as we maintain our ability to pause the game and reflect on why the cards, chips, and pixels are meaningful. Something is happening inside of us that makes those game items meaningful. That is the basic mechanism that fuels reification.

By teaching kids to be literate in game mechanics—and to identify moments when reification is occurring!—they will be better able to question and understand the moments when reification creeps into society. Rather than mistaking that *sense of something being real* for reality, kids need to learn to laugh off the trait of reification when it emerges. The next generation should be able to say with ease: "Race/Capital/Gender/[x] is a shitty game, let's not play that one anymore."

Likewise, if we are to overcome reification, rote memorization must be thrown away and

Race/Capital/Gender/[x] is a shitty game, let's not play that one anymore!

that have been codified as language, creating that uncanny sense that reified things are real.

That is why things like "race," "gender," and "the market" often *feel* real, even though they are just co-created social constructs.

If you don't believe me, talk to LARPers. They'll tell you those foam swords take on a weird kind of reality when "game is on" and the "swords" have been temporarily reified as having a huge level of social value. This is seriously a hardwired thing!

Then how do we have our revolution?!

Perhaps it is impossible for us not to reify. Perhaps it is just part of how our nervous systems work. But we can do something revolutionary: we can become more aware of our propensity to reify. And we can use it consciously. We can create a reification system in which everyone has a level of consent to their role. And when consent isn't

replaced with Experiential Learning (Kolb 1975) in the classroom. This is a type of learning where concrete experience is merged with a process of self-observation and reflection from which abstract concepts emerge, followed by a process of testing the concepts, researching, and repeating the process. This mode of education empowers people to build the cognitive tools they need to break down systems of reification in their own lives and society, while ensuring that learning remains a mode of self-empowerment, rather than other-empowerment, as happens when kids are taught to memorize rote systems without ever questioning them.

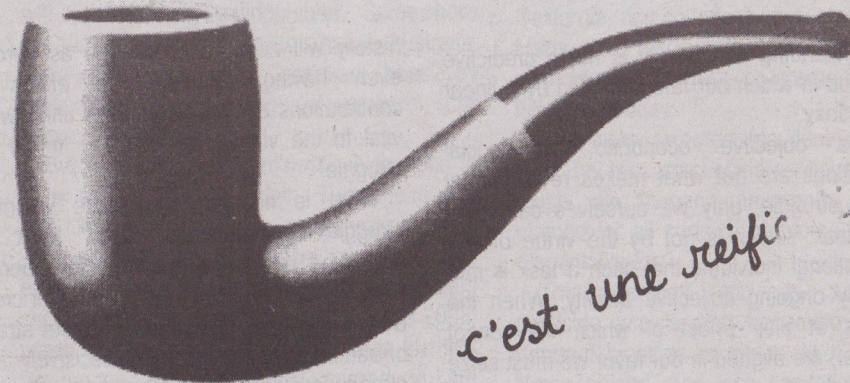
An education modality rooted in experiential learning, paired with game literacy in a culture that has reclaimed leisure—this is the greatest leap we can make towards building culture that is happier, smarter, and

reification is a process through which social constructs come to be mistaken for facts of nature. Through reification, "capital" comes to stand in for labor. "Gender" comes to stand in for consent to a lifelong set of social activities. "Race" is likewise used to represent a fantasy that you can instantly know which strangers to trust and which to (dis)regard as needing to be punished/ saved/ appropriated/ excluded.

Reification is a kind of collective fluency in forgetfulness. It is a way of allowing one thing to stand in for another. It is a codic language that contains within it hierarchies that presuppose "winners" and "losers."

The following items have been reified as the fantasies "money," "gender," and "race":

- paper
- a doctor's assessment of a baby's genitals at birth
- a split-second judgment about the amount of melatonin in a person's skin and/or the shape of certain features limited to their face



c'est une reification

The idea that these things are in any way intrinsically connected to the fantasies they have been reified as is absurd! Yet histories of oppression are actively held in place under the smooth surface of reified fantasies like "race" "capital" and "gender." Also, we find ourselves forced to participate in co-creating these oppressive fantasies in order to achieve membership and recognition within the current social structure. This is because those who have learned to manipulate reified fantasies have used them build their own power, which further reinforces them.

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Failed attempts at ending reification.

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Everything that's called itself "communism" in the past is the same as "capitalism" only it is

like hyper-capitalism, as it did away with the (meager) negotiations that the reified construct of capital lets stand between the worker and the extraction of their labor. In "communism," "capital"—the reified exchange system of congealed labor—gets banned and replaced with an ideology, an ideology whose integrity is so fragile that thousands of academics had to be executed in the USSR and China to keep that ideology safe from their questioning.

The state (i.e., "capital's other half") does not go away with the mere banishing of the market! Re-reifying shit doesn't do shit! All

Race/Capital/Gender/[x] is a shitty game, let's not play that one anymore!

that have been codified as language, creating that uncanny sense that reified things are real.

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By playing around with our propensity to reify, we can help each other get better at seeing the lines of the matrix—only this is a biologically hardwired matrix that we can't escape, but rather must learn to co-create from within. (I hate to say it, but larping is probably the best way to do this.)

There is no meta- with reification, only para-. We can't imagine ourselves to be separate outside observers from all this. Humans need meaning (which comes from co-creating our social reality....which is a huge part of reification) like we need food. Without meaning, we fall into the voids of addiction and depression. There is nothing revolutionary about cutting oneself off from meaning.

We need to stop using reification to fix reification. Rather, there is a type of "composting" that needs to happen. A relaxed breaking down of things. A movement towards self-reflection. Towards types of *knowing* that

replaced with Experiential Learning (Kolb 1975) in the classroom. This is a type of learning where concrete experience is merged with a process of self-observation and reflection from which abstract concepts emerge, followed by a process of testing the concepts, researching, and repeating the process. This mode of education empowers people to build the cognitive tools they need to break down systems of reification in their own lives and society, while ensuring that learning remains a mode of self-empowerment, rather than other-empowerment, as happens when kids are taught to memorize rote systems without ever questioning them.

An education modality rooted in experiential learning, paired with game literacy in a culture that has reclaimed leisure—this is the greatest leap we can make towards building culture that is happier, smarter, and less likely to destroy ourselves and half our planet's life.

The most important coming revolution will not be in the streets, but rather in/against the classroom.

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TELEGRAPH TALK

By Wendy M.A.D.

Whether or not you believe in aliens, here's a piece of sound advice: never trust anyone who says we can trust The Greys.

Okay, so MK Ultra happened. And sure, it's a big deal. But do we have to brood on it forever? Don't we have more relevant systemic stuff to think about, like, I don't know, CAPITALISM SCRAPING THE BIOSPHERE FROM THE SURFACE OF THE PLANET?

It's funny when I meet people who think ideas can exist separate from community. It takes a certain kind of privilege to assume that your community's discourse is ontological fact.

Never trust anyone to help you who doesn't have the courage to say no to your face. Such a person will politely throw you under the bus.

Finding housing in Berkeley these days is like dating, only worse. You show up at the same time as 20 other people vying for the same room, and all you can do is look your shiniest while trying to outshine everyone else. It sucks. It's worse than those shitty reality shows where they have all the suitors competing to marry some asshole.

Not that I've been playing sellout cellphone games or anything, but what the fuck is up with all the level ten Blue Gyms near the zen centers in Berkeley? Come on Team Valor, get your game on!

There are racist algorithms that have already taken over parts of our schools, legal system and medical system. Oh, you don't think algorithms can be racist? Read Cathy O'Neal's book *Weapons of Math Destruction* and think again!

Socrates was the Zachary Running Wolf of ancient Athens. The only real difference is Socrates didn't have a bicycle. And Zachary Running Wolf probably won't be executed for corrupting the youth.

If you ever find yourself contemplating whether or not to pop an IPO, you've already failed at life.

Some people believe that MK Ultra was all about the CIA's response to Stew Albert's "crazy" idea to unite politics & culture and invent the hippie. By associating this cool new group of social changers with drugs that render

Slingshot • Fall 2016 • Page 7



HOTEL PRIVILEGE

You Can Check In

But You Can Never Leave!

By DJ Chele

Rhetoric is the art of persuasion and the first rule of rhetoric is "know your audience".

You wouldn't take your newbie skater friend to the skate park and suggest they drop into the vert ramp. Similarly, you shouldn't drop radical language on uninitiated friends, family and strangers and expect anything but confusion and defensiveness to be reflected back at you. I'm making an assumption: that you care about the well being of your skater buddy, I'm also

takes courage because this integration process inevitably challenges one's identity. We should remember that expanding one's world view is an ongoing, lifelong process for all of us.

One conceptual stumbling block with our new use of "privilege" is that it is often used to refer to things that should be considered basic human rights. While the old word might signify access to country club memberships, Ivy League educations or other elite prerogatives,



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Holy fuck, everyone! Do you realize how much smog is flying over our city from the ports!!? These big fucking ships sit and idle their engines all day, blowing smog all over the place!!! Why don't they just turn their damn engines off?! Maybe if we taxed the shipping companies a one-year CEO salary for every hour they leave their boats idling like that, they'd shape up quick.

Okay, so there's "cracking a squat" which means taking over an abandoned building, and then there's "popping a squat" which is when a cis-lady pees in a place without plumbing. If you mix the terms up you sound like an idiot.

Bhakti is the mystical path of devotion. If life is getting you down, give it a try.

you inept to make social change, the CIA was able to kill the movement's momentum. They also did the same thing to black communities, getting black folks addicted to crack cocaine. If you don't believe me, look it up.

Okay, time to get serious. At People's Park there are some predatory men who come round looking for women to sell. What they do is target young women of color—they push hard drugs on a girl, aiming to get her hooked on crack or heroine, and then after a few days of letting her use the stuff freely, they inform the girl she's in debt to them for the drugs and lead her away. Once a girl has been led away like this, we don't see her in the Park again. The police have been told about this,

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"Privilege" is a word that is in high vogue in radical circles. Like many such words, it seems to be causing as much confusion, defensiveness and hurt feelings as it is helping people think in new (and better!) ways. If someone is into bullying people this might be cause for celebration but for anyone working for a better world it might be worthwhile to back up a few steps and examine our language use so we can communicate more effectively.

Here's Webster's on the matter:

'priv(ə)li

- 1- the advantage that wealthy and powerful people have over other people in a society.
- 2- a special opportunity to do something that makes you proud.
- 3- a right or benefit that is given to some people and not others.

I'd say that pretty much covers the "standard" use of the word. So what do radicals mean by "privilege"? How does it differ from Webster's definition and how might we

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One conceptual stumbling block with our new use of "privilege" is that it is often used to refer to things that should be considered basic human rights.. While the old word might signify access to country club memberships, Ivy League educations or other elite prerogatives, we are using the word for things like "being treated respectfully by the Police", "having your voice heard in a group discussion" or "having your sexual identity respected".... things that every human deserves and should expect to receive. This is PROFOUNDLY confusing to the uninitiated. It is particularly challenging when race is discussed outside of it's intersection with class and the listener is a modest income, miseducated, hardworking white american (the single largest demographic in the USA) who just binged on a TV series about how Bill Cosby got away with raping countless women or a radio program detailing Barack Obama murdering innocent Muslims with drone strikes (go KPFA!!). One obvious conundrum is that while racism and white supremacy permeate American culture and are central forces in determining the trajectory of our collective and individual lives, not all white people are powerful and not all people of color are powerless. This is true of many structural social critiques, they often break down when applied to specific individuals.

Taking the concept of Privilege out of the personal realm and applying it more generally to the social structures in which we interact



Holy fuck, everyone! Do you realize how much smog is flying over our city from the ports!!? These big fucking ships sit and idle their engines all day, blowing smog all over the place!!! Why don't they just turn their damn engines off?! Maybe if we taxed the shipping companies a one-year CEO salary for every hour they leave their boats idling like that, they'd shape up quick.

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Bhakti is the mystical path of devotion. If life is getting you down, give it a try.

They say up in the Berkeley hills, where all the laylines meet, you'll find a cave shaped like a great Yoni, which is to say, shaped like a Grand Cunt. If you sit inside the cave for the better part of an afternoon, your sexual hang-ups and addictions will be cured.

Okay, so fine, MK Ultra: the CIA started illegally testing "mind control drugs" on unknowing subjects. It's all been declassified. But seriously, don't we have more important things to worry about?!

"if you ever find yourself contemplating whether or not to pop an IPO, you've already failed at life"

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Also, seriously, whether or not you believe in aliens, if someone says they're aligned with the Pleiadians, they tend to be all right.

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The newer use of the word Privilege goes something like this:

- 4- an *unexamined* and *unacknowledged* right, benefit or advantage that accrues to one person and not to another on the basis of race, class, sex, gender or other social factors, real or perceived.

While some might correct me (and you are welcome to do so), I'd say the "unexamined and unacknowledged" part is the key difference. I think this is why Peggy Macintosh uses of the word "invisible" to describe these benefits in her piece "White Privilege: unpacking the invisible knapsack" which introduced many of us to this new meaning.

It takes time to understand things that have been rendered invisible by social normalization and it also takes time to process the meaning of those things, to integrate this new understanding into one's world view. It also

"having your sexual identity respected".... things that every human deserves and should expect to receive. This is PROFOUNDLY confusing to the uninitiated. It is particularly challenging when race is discussed outside of it's intersection with class and the listener is a modest income, miseducated, hardworking white american (the single largest demographic in the USA) who just binged on a TV series about how Bill Cosby got away with raping countless women or a radio program detailing Barack Obama murdering innocent Muslims with drone strikes (go KPFA!!). One obvious conundrum is that while racism and white supremacy permeate American culture and are central forces in determining the trajectory of our collective and individual lives, not all white people are powerful and not all people of color are powerless. This is true of many structural social critiques, they often break down when applied to specific individuals.

Taking the concept of Privilege out of the personal realm and applying it more generally to the social structures in which we interact can help create common ground that doesn't run roughshod over the particulars of someone's story or hold specific individuals responsible for the actions of others and for social mechanisms beyond their control. I think the failure to do this is a recipe for communication breakdowns, non-productive conflict and hardening of ideological lines.... things we have way too much of already! Making sweeping presumptions about other people's struggles and hardships is neither charming nor a solid strategy for eliciting open-mindedness. Lastly, any intellectually honest person can see that "privilege" is a nearly endless hierarchy. There's almost always people above and below us on any question of privilege, the fact that you can read this being an obvious example. Acknowledging this while challenging structural inequity is a first step towards building community around language that questions the status quo and speaks to our shared desire to create a more just and equitable world for everyone.

KILL THE BLACK

Continued from page 1

will come to America with the power to either destroy the world or unify it.

North Dakota has been experiencing an oil boom since 2006 when fracking was first used to extract crude from the Bakken shale formation in the northwestern corner of the state. I remember feeling both a sense of relief that the high rates of employment the boom brought with it meant the recession wouldn't devastate my entirely rural home state, and still being terrified of the environmental degradation it would also bring.

Since then, oil companies have been left unregulated to accidentally spill oil and

will transport 470,000 barrels of Bakken crude a day. The company responsible for the pipeline is Enbridge, an energy delivery company based in Canada that is still reeling from a scandal in which they have been unable to account for miles of faulty pipelines and valves. There are assurances of a monitoring system (in Texas) that turns valves off in case the DAPL leaks. They have no assurances in case of an explosion. According to the US Pipeline Hazardous Material Safety Administration, oil from the Bakken reserves is one of the most flammable types of oil.

This is not a new story: "Oil Company

knew it would all be shattered when the oil boom's black snake slithered closer to Garrison.

Even as water protectors stand up to the DAPL two hours away near the Cannonball branch of the Missouri River, a natural gas pipeline is in the works to be built under Lake Sakakawea, two miles away from my hometown (disregarding the Three Affiliated Tribe's opposition and the treaties granting them mineral rights.) I know this is self-serving and human nature to be touched by events occurring closer to your heart; but there's a sense, for me, that when my forgotten state of

and rise against the spiritual genocide and environmental degradation of American colonization, and to lead the healing and restoration of the planet, rejuvenating a forgotten spirituality, and creating harmony among all people. This is why the camp has been open to all: tribes that have warred for generations, Black Lives Matter activists, white people.

This belief spurs the camp's strict guidelines stating no drugs, alcohol, or firearms. This is why it is called Sacred Stone *Spirit* Camp and why its main form of nonviolent action has been prayer. Brave Bull Allard's first call was for people to come and pray, and prayer has been the most important form of protection, even as marches take place at the capitol building in Bismarck and individuals lock themselves to the equipment used to scrape away sacred sites.

Prayer has proven powerful. I was dumbstruck as I watched a video of North Dakota law enforcement personnel standing over a Native American drummer as he sat on a pile of dirt praying along a long line of bulldozers stopped by people locked to them. Why are they just standing there, I wondered. There seemed to be a force around the drummer, keeping police from moving in on him and instead, they went after bystanders.

I am befuddled by the way this has played



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I am befuddled by the way this has played out so differently than I would expect from a major "protest" of this size. Early on, the state of North Dakota began providing water, medical services, and toilets for the encampment. This aid went on for several weeks! Some arrests were made, but not nearly the numbers that were expected. I watched actions at the Bismarck capital and videos of law enforcement at the highway near the camp, and I thought, "Oh, people in North Dakota don't protest. These polite Midwestern officers haven't realized they're supposed to act like thugs in these situations." I waited and waited for the governor, who is tied to the interests of the oil industry, to call in the National Guard. He didn't. I waited for mass arrests. They didn't happen. I waited for a crackdown in response to "violent protestors with pipe bombs." It didn't come. Because



Photo by Kat Eng

illegally dump toxic wastewater while Williston, ND, a city of 12,000 has become an area filled with dangerous working conditions, man camps and sex slaves.


More than 36 oil companies, largely from Texas, Halliburton being one of them, rushed to North Dakota to benefit as fast and as much as they could from this newfound source of crude, despite a lack of infrastructure to wisely capture and transport the oil and natural gas. Because it was not in their economic interests, the natural gas was burned off, making the sparsely populated region glow brighter than major metropolitan areas in nighttime satellite

Destroys the Environment to Make a Profit. So why has *this* pipeline elicited such a high profile response? Why have I been so deeply moved by this and not the Keystone pipeline, which was roughly the same length moving similar dirty oil? My entire life has been constructed around an unwillingness to own a car as a revolt against our fossil fuel dependency. So what moved me to tears about this particular environmental disaster? Why has this situation caused a gathering of a handful of Lakota to turn into what Cheryl Angel, one of the water protectors (not protestors), is calling an Indigenous Global

North Dakota is touched, we've reached a tipping point. The DAPL drives the fear and hopelessness I have about the impending environmental apocalypse deep into my heart.

So, yes, this is personal for me, but why has this pipeline in particular become a gathering point for over 200 Native American tribes? Why has a camp in Indian Country grown from 30 people to 3,000 people in less than a month? (The numbers of Sacred Stone Spirit Camp change daily, fluctuating from 1,500 to 7,000 people, but are expected to decline as the weather grows colder.) It's hard to say why, when LaDonna Brave Bull Allard

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illegally dump toxic wastewater while Williston, ND, a city of 12,000 has become an area filled with dangerous working conditions, man camps and sex slaves.

More than 36 oil companies, largely from Texas, Halliburton being one of them, rushed to North Dakota to benefit as fast and as much as they could from this newfound source of crude, despite a lack of infrastructure to wisely capture and transport the oil and natural gas. Because it was not in their economic interests, the natural gas was burned off, making the sparsely populated region glow brighter than major metropolitan areas in nighttime satellite images.

The crude was initially transported primarily by rail, but with a recent decline in oil prices, companies' margins are now too slim to continue high cost methods of transport; so, ten years later, they're trying to convince us that they're building a pipeline because it is safer. They're trying to convince us they care about our safety. Let that sink in. Oil companies care about our safety, that's why they're building a pipeline. They care about our safety as much as they care about this country's energy independence, a claim they make about Bakken oil, when, in fact, the crude is being transported to Illinois to be processed and sold overseas. This newfound concern about transporting crude shows a deep and abiding respect for only one thing and it is most definitely not our safety, it is their bottom line. Their pocketbooks.

The \$3.7 billion pipeline they have started to build is 1,172 miles stretching across North Dakota, South Dakota, Iowa and Illinois and

Destroys the Environment to Make a Profit. So why has *this* pipeline elicited such a high profile response? Why have I been so deeply moved by this and not the Keystone pipeline, which was roughly the same length moving similar dirty oil? My entire life has been constructed around an unwillingness to own a car as a revolt against our fossil fuel dependency. So what moved me to tears about this particular environmental disaster? Why has this situation caused a gathering of a handful of Lakota to turn into what Cheryl Angel, one of the water protectors (not protestors), is calling an Indigenous Global Summit, as tribes who have remained enemies for centuries conduct sacred ceremonies of unity with each other for the first time in 200 years?

For me, this pipeline is close to home. I spent my childhood swimming in the waters of the Missouri River. I may be a California transplant of 20+ years, but my heart belongs in North Dakota, and I travel there at least twice a year, spending weeks at a time under the endless blue skies that seem to always be dotted with large, fluffy clouds. I need to go there and fill my soul with those wide-open spaces in which you can see thunderstorms that are miles away. I need to jump in the lake fed by the Missouri. My rural hometown of 1,100 has always seemed like a place untouched by the changing world. A place where I can ride my bike one block to the pool, in my swimsuit and leave it resting on its kickstand without even locking it, as if I were a kid. It's rare to have your childhood home remain this preserved and unchanged, and I

North Dakota is touched, we've reached a tipping point. The DAPL drives the fear and hopelessness I have about the impending environmental apocalypse deep into my heart.

So, yes, this is personal for me, but why has this pipeline in particular become a gathering point for over 200 Native American tribes? Why has a camp in Indian Country grown from 30 people to 3,000 people in less than a month? (The numbers of Sacred Stone Spirit Camp change daily, fluctuating from 1,500 to 7,000 people, but are expected to decline as the weather grows colder.) It's hard to say why, when LaDonna Brave Bull Allard first put out the call on social media to come and occupy her land to block the DAPL, they just kept coming. From the forty or so she expected in mid-August, to 200 five days later, to thousands.

Maybe this explicit instance of environmental racism was the one that was finally just too much. The DAPL's originally-proposed path crossed the Missouri River just north of Bismarck, a community that is 90% white, but when concerns were raised about the water supply there, it was rerouted south, to go under river right next to the Standing Rock Reservation where 8,000 inhabitants get their drinking water.

Maybe Native Americans could not stand one more violation of their indigenous sovereignty as their opposition to this pipeline was disregarded and sacred sites were bulldozed under.

Or maybe the prophecies of Crazy Horse are coming true. Many protectors believe they are the seventh generation meant to wake up

medical services, and toilets for the encampment. This aid went on for several weeks! Some arrests were made, but not nearly the numbers that were expected. I watched actions at the Bismarck capital and videos of law enforcement at the highway near the camp, and I thought, "Oh, people in North Dakota don't protest. These polite Midwestern officers haven't realized they're supposed to act like thugs in these situations." I waited and waited for the governor, who is tied to the interests of the oil industry, to call in the National Guard. He didn't. I waited for mass arrests. They didn't happen. I waited for a crackdown in response to "violent protestors with pipe bombs." It didn't come. Because

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when Native Americans are called to "load their pipes", it actually refers to their peace pipes, in preparation for an action of prayer.

Yes, the highway is being blocked to make access to and from the camp difficult (but not impossible); but the only oppressive violence has come from a private security team. Yes, law enforcement was conveniently absent when the security company attacked protectors, but law enforcement has not actively attacked protectors in a way I am used to and have been expecting since August. The National Guard has finally been called in and it appears law enforcement is stepping up their arrests for trespassing.

BACK TO SUNDAY

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protectors stand up to the away near the Cannonball ssouri River, a natural gas works to be built under Lake o miles away from my garding the Three Affiliated and the treaties granting s.) I know this is self-serving e to be touched by events o your heart; but there's a t when my forgotten state of

and rise against the spiritual genocide and environmental degradation of American colonization, and to lead the healing and restoration of the planet, rejuvenating a forgotten spirituality, and creating harmony among all people. This is why the camp has been open to all: tribes that have warred for generations, Black Lives Matter activists, white people.

This belief spurs the camp's strict guidelines stating no drugs, alcohol, or firearms. This is why it is called Sacred Stone Spirit Camp and why its main form of nonviolent action has been prayer. Brave Bull Allard's first call was for people to come and pray, and prayer has been the most important form of protection, even as marches take place at the capitol building in Bismarck and individuals lock themselves to the equipment used to scrape away sacred sites.

Prayer has proven powerful. I was dumbstruck as I watched a video of North Dakota law enforcement personnel standing over a Native American drummer as he sat on a pile of dirt praying along a long line of bulldozers stopped by people locked to them. Why are they just standing there, I wondered. There seemed to be a force around the drummer, keeping police from moving in on him and instead, they went after bystanders.

I am befuddled by the way this has played out so differently than I would expect from a major "protest" of this size. Early on, the state of North Dakota began providing water, medical services, and toilets for the encampment. This aid went on for several weeks! Some arrests were made, but not nearly the numbers that were expected. I watched actions at the Bismarck capital and videos of law enforcement at the highway near the camp, and I thought, "Oh, people in North Dakota don't protest. These polite Midwestern officers haven't realized they're supposed to act like thugs in these situations." I waited and waited for the governor, who is tied to the interests of the oil industry, to call in the National Guard. He didn't. I waited for mass arrests. They didn't happen. I waited for a crackdown in response to "violent protestors with pipe bombs." It didn't come. Because

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Despite this horrific erasure of sacred artifacts, it cannot be denied there is some powerful medicine being brought forth. Even though the district courts denied an injunction filed by the Standing Rock Reservation to halt construction, moments later the Obama administration temporarily stopped construction of the pipeline where it crosses the Missouri River (it continues elsewhere.) The U.S. Army Corps of Engineers, the same entity that approved construction of the pipeline in the first place, issued the Standing Rock Sioux tribe a special use permit allowing the encampment, which has spread off of Brave Bull Allard's property, to continue to use federal land. Most recently, a federal judge cancelled the temporary restraining order

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to say what will have happened at the time this article is published. But one thing is certain: this action is having a lasting impact on Indian country. Native Americans came to protect their indigenous rights, sovereignty and water supply, and in doing so have built

example of how an alternative community can spring out of grassroots action. When the state removed the medical services, they were provided by the tribe. The water and port-a-potties were replaced within a day. Winter lodges are being constructed. A community kitchen, a school teaching indigenous languages, a "store" with donation items, and a pirate radio station have been organized. And my personal favorite, family events such as horse races and relays.

The most hopeful sign of all is the empowerment of Native American youth. There is a sense, among the youth at the camp, that they are there to fulfill their destiny, and embrace the heritage that genocide has stripped away from them. While learning traditions from their elders, they are also using other means of resistance through social media, broadcasting live to appeal to other

Reservation in South Dakota working to build energy-efficient homes on 34 acres of land, was lauded by President Obama for his commitment to sustainable community development at the 2012 White House Tribal Nations Conference. He most recently locked himself to a piece of machinery to stop the DAPL. Tilsen said, "This pipeline is a pipeline to the past, and we need to be building sustainable infrastructure for the future, not destructive, unsustainable industries that hurt land, that hurt water, that hurt people. Everything is wrong about this pipeline—all the violations of rights for the tribes and the people. So we're here, standing in solidarity with millions of people from around the world that are against this pipeline."

So even though my heart aches and I weep publicly when I read about a new development in this continuing saga, even though I want to

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members of their community to get involved. In July, Bobbi Jean Three Legs, Montgomery Brown, and Joseph White Eyes, all in their 20s, organized and chaperoned a nearly 2,000-mile, intertribal relay run from North Dakota to Washington, D.C. to deliver a

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P.S. I'm also sending money. Winters in North Dakota are no joke and they need supplies.

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an alternative community strengthening ties to their language, culture, and the Indian Nation. Tate Walker of the Standing Rock Sioux says, "I can't adequately put into words how historic an Indigenous gathering like this is; something similar happened in 1876, when many Native nations under Sitting Bull, Crazy Horse, and other great leaders came together and defeated Lt. Col. George Armstrong Custer's 7th Cavalry at the Battle of the Greasy Grass (aka Little Bighorn)." The Crow Nation, treated with suspicion and mistrust by the Sioux since they acted as scouts for that same battle with Custer, were welcomed into the camp as they arrived with peace pipes and hundreds of pounds of buffalo meat.

As the encampment has grown, it's begun to operate like a small town, and indeed, has become larger than some small towns (including my own) in North Dakota, setting an

members of their community to get involved. In July, Bobbi Jean Three Legs, Montgomery Brown, and Joseph White Eyes, all in their 20s, organized and chaperoned a nearly 2,000-mile, intertribal relay run from North Dakota to Washington, D.C., to deliver a petition of more than 160,000 signatures against the pipeline to the White House and to the Army Corps of Engineers in person. With suicide rates at an epidemic level among Native American youth, their presence at Sacred Stone Spirit Camp and in the resistance, quite literally, is a matter of life and death for them.

Native Americans have been and will continue to be the primary protectors of the environment. Nick Tilsen, Oglala Lakota, the executive director of Thunder Valley CDC, a grassroots community development corporation on the Pine Ridge Indian

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Photo by

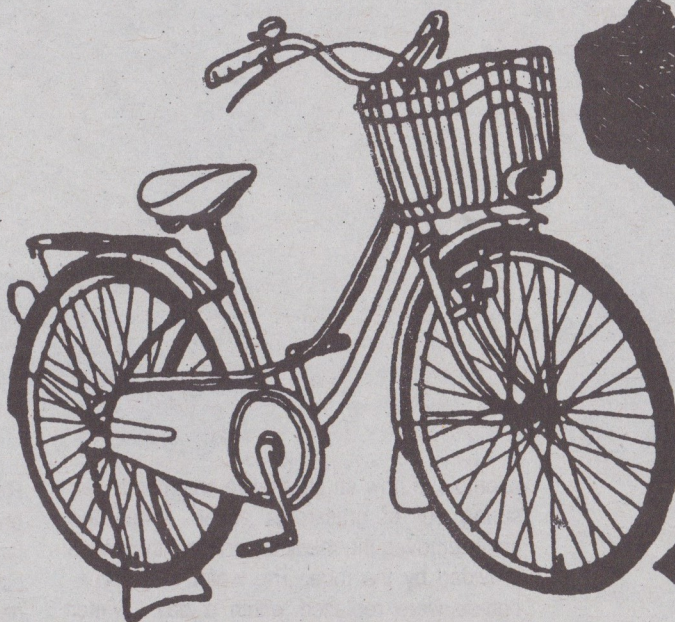
Bike the Line

By Chalk

We, a team of 2-5 people, have recently completed a 750-plus-mile journey on bicycle following the route of a crude oil pipeline, the aging Enbridge Line 5, which originates in Superior, Wisconsin, snakes east through the Upper and Lower Peninsulas of Michigan, and ends at a massive refinery in Sarnia, Canada. For 57 days we spent almost every day on the road visiting every single house along the pipeline route to engage community in conversation about the issues surrounding Line 5 and why it is a ticking time bomb in the Straits of Mackinac.

We've pushed ourselves to various physical and mental limits. From being on the road outside everyday, our skin is much tanner; our bodies are tired and need some sort of deeper rest. Our brains have practically been reprogrammed so that we're walking, talking Line 5 debating machines. We've had so many conversations about this Enbridge pipeline that we both better understand what the pipeline means to a diversity of different folks, AND why despite all that diversity, it still needs to be shut down.

We're not clueless to the reality that in a world being dangerously altered by climate change, we're *still* addicted to fossil fuel, even as we're aware of the addiction. But we can't let addictions destroy ourselves, not with the planet at stake. We've seen Enbridge destroy



AN
APPROACH
TO

DIRECT ACTION
- RIDING-
EMBRIDGE LINE 5

the Kalamazoo River because for 17 hours in 2010, three Enbridge shift operators decided that when the emergency alarm was buzzing, it was better to err on the side of pumping more crude than risk a multinational energy giant losing a few hours of profit.

Our collective addictions are fueling our way of life, and with that comes its consequences.

And it's not just fossil fuels. Recently, a leak again soiled the Kalamazoo river with 570,000 gallons of sewage. Thanks to the Fukushima meltdown, the North American Pacific coast will be dealing with cancerous radiation for years to come... so what about the nuclear plant nearest you?

As we biked through the Upper Peninsula and Northern Wisconsin, we saw a lot of logging and gravel pit activity. There seems to be a long-term goal there of logging to sell cheap wood, then when the wood is gone, gravel pit mining to build more roads, then when the gravel is gone, blasting the rock underneath to mine for iron ores. And what's left is nothing. Literally, a hole that fills up with ground water, making it un-potable and toxic, which future generations have to deal with, maybe indefinitely.

Our industrial way of life has and continues to be one which prioritizes short-term profits over long-term sustainability. We're basically passing the bill for our short-lived extravagances onto our children, and their children, and their children...

Friends, we're not experts on protecting the water, land and other gifts we've been given on this Earth, but we stress that protecting is a proactive effort, and a struggle. It doesn't suffice merely to WANT clean water, clean air, clean land. It doesn't suffice to "Like" forward-thinking comments on Facebook, or to vote the right person into office.

As one of the riders often told herself, not just during this journey but in life overall, "if I'm comfortable, then I may not be doing enough". We urge you all to find creative ways to proactively engage in protecting the water and land and air, to STRUGGLE for it.

INSIDE THE PROTECTORS' CAMP

FRONTLINE
RESISTANCE TO THE
DAKOTA ACCESS PIPELINE

Continued from page 1

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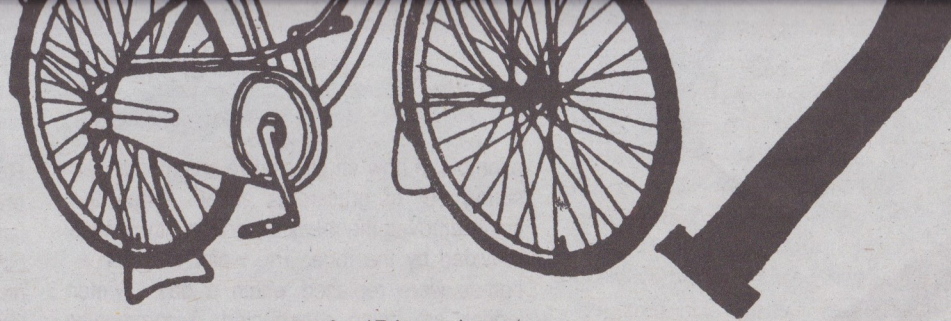
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Continued from page 1

shake hands with one another, offering welcome and thanks. It feels good to be here, to shake hands and offer Miigwech to these folks coming from many nations.

I continue down the hill towards the river, where I'm camped. I stash my cell phone and bike, and make my way to the Red Warrior Camp. I enter the enclosed area past signs prohibiting cell phones and photography. Five young people at a security checkpoint welcome me with curt nods. People mill about doing volunteer tasks or sit in small circles. The mood here is more somber, less focused on formality and public displays of tradition and culture, but the reasons for gathering are the same: we are here to stop the pipeline. This camp is younger, includes more non-Indian allies, less supported by donations but leaner and scrappier. I find myself naturally gravitating towards sitting around the fire and sharing meals with other two-spirit, queer, and trans Indians, which is lovely and grounding.

The other young American Indians I meet here in the Red Warrior Camp have a fire behind their eyes, a burning desire to cut the

merely just a show of support and solidarity for the Standing Rock nation, but is an immensely significant act of healing for Indian people. While a lot of us sometimes joke lightheartedly that parts of this feels like going to a really great powwow, it is obviously so much more, as we bring our whole selves and come together and share stories of resilience and the diverse experiences of being indigenous to this land.

It's been useful for me to look at this through the lens of Decolonization. As a mixed-race urban Indian and child of a transracial adoptee, my family experienced a diaspora that is sadly too-common in the US. While I'm proudly Anishinaabe and a card-carrying member of the White Earth Ojibwe Nation, I have no immediate family that lives on our reservation, no family who speaks our language or knows our traditions. Most of my American Indian friends in the city are also in diaspora, and most of us have found piecemeal community with non-Indian friends who have different but parallel stories and similarly complicated connections to our places and communities of origin.

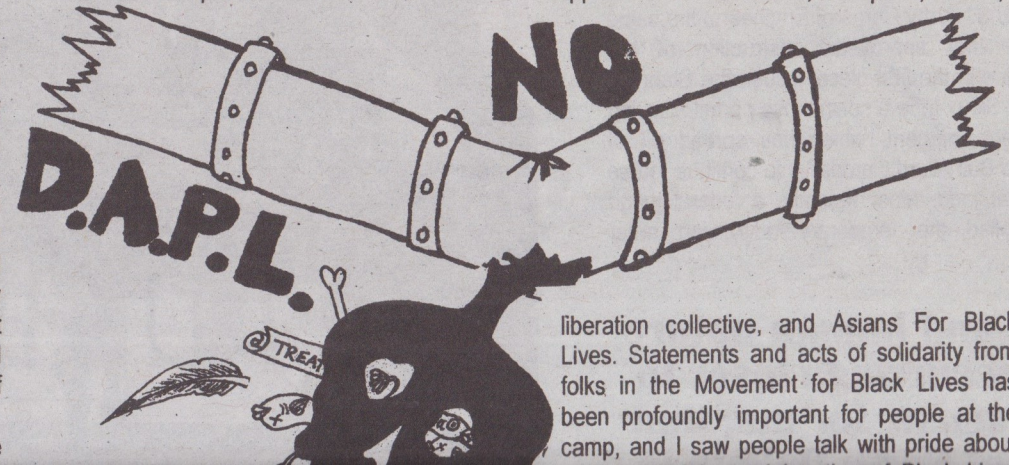
Most of the people I befriended at the

people: we bring our whole selves with all our complications and pain, we center ourselves in prayer, tradition, and medicine, we find support and solidarity with one another, and we act together to physically stop the pipeline. We become whole again by deepening our connections with one another and resisting the forces of oppression.

Being at camp is both surreal and momentous. Events like this have long been watershed moments for American Indians, from the occupations of Alcatraz, of Fort

without actually being willing to do the hard work that this community needs.

The movement against the DAPL needs people to show up here, but it also needs people to be strategic, thoughtful, and respectful. My best friend and I reached out to our communities in the Bay, asking for assistance receiving donations and statements of support and solidarity. In addition to practical good like ropes, tarps, and camp chairs, we brought with us incredible letters of support from black.seed, a queer, Black,



liberation collective, and Asians For Black Lives. Statements and acts of solidarity from folks in the Movement for Black Lives has been profoundly important for people at the camp, and I saw people talk with pride about

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The other young American Indians I meet here in the Red Warrior Camp have a fire behind their eyes, a burning desire to cut the

We need healing, and this can only be done by joining as a united people

head off the Black Snake and end all injustices against our people. Being in this camp fills my mind and heart with visions of countless acts of active resistance against the many forms of genocide and colonization endured by American Indians. It is not enough to merely maintain tradition, remember our languages, and to keep our spirits healthy with prayer, but we must also fight to defend ourselves, the land, and the water. As a people who have endured many forms of trauma, so too does our medicine come in many forms.

There is so much to take in here, this place now being the largest gathering of American Indian nations in recent history, and perhaps in all of history. It is clear that this gathering is not

that parts of this feels like going to a really great powwow, it is obviously so much more, as we bring our whole selves and come together and share stories of resilience and the diverse experiences of being indigenous to this land.

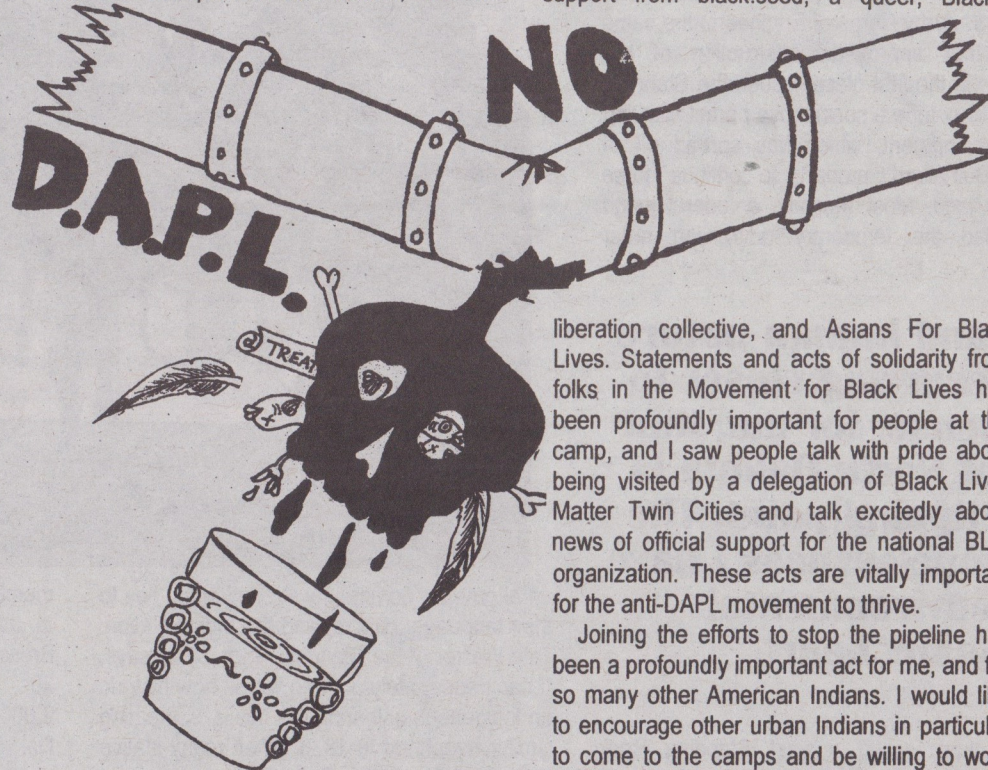
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Most of the people I befriended at the camps have opposite experiences; growing up and living on reservations, actively working to maintain knowledge of culture, traditions, and language, while also facing other persistent struggles with corporations who exploit natural resources and poison the land and people, government agencies like the Bureau of Indian Affairs and Bureau of Land Management who act in collusion with those companies, economic and legal policies that leave people landless on their own reservations, and deal with judicial systems that are complicit with (mostly) white settlers committing crimes and fleeing with impunity when they leave reservation land. Despite our different lived experiences, we all connect with one another here and recognize that while our paths have branched apart, our roots are the same.

Part of the violence of colonization is that it tears away our connections to our histories, tries to make us feel that assimilation is the only option for survival. Being here liberates my mind from those ideas. I see others experiencing this too. The effort to protect the water has become a holistic path to healing, liberation, and decolonization for Indian

together to physically stop the pipeline. We become whole again by deepening our connections with one another and resisting the forces of oppression.

Being at camp is both surreal and momentous. Events like this have long been watershed moments for American Indians, from the occupations of Alcatraz, of Fort



Lawton in Seattle, to Wounded Knee, these events have inspired American Indians to act boldly and radically. People here know it, too; almost everyone I talked to shared a story of putting aside their lives at home to come here, be it taking a semester off school, quitting their jobs or taking significant time off, borrowing a car to drive across the country with relatives and friends. I must admit that there is some frustration from people committed to the movement about some elements of this, having the camp inundated with tourists and weekend-warriors who want to witness this captivating historical moment and take photos of Indians on horses and next to teepees,

people to be strategic, thoughtful, and respectful. My best friend and I reached out to our communities in the Bay, asking for assistance receiving donations and statements of support and solidarity. In addition to practical good like ropes, tarps, and camp chairs, we brought with us incredible letters of support from black.seed, a queer, Black,

liberation collective, and Asians For Black Lives. Statements and acts of solidarity from folks in the Movement for Black Lives has been profoundly important for people at the camp, and I saw people talk with pride about being visited by a delegation of Black Lives Matter Twin Cities and talk excitedly about news of official support for the national BLM organization. These acts are vitally important for the anti-DAPL movement to thrive.

Joining the efforts to stop the pipeline has been a profoundly important act for me, and for so many other American Indians. I would like to encourage other urban Indians in particular to come to the camps and be willing to work hard in supporting our siblings whose lands are enduring ongoing colonial violence, and to do so with an open heart in receiving guidance and wisdom from our relatives and elders. This movement to protect the water benefits all people, but it centers us, as it is just the newest manifestation of the oppression and genocide that our community has endured for over 500 years. We need healing, and this can only be done by joining as a united people. Together, in the largest gathering of tribal nations in known history, with the support of allies and accomplices, we will stop this pipeline and other implements of violence against our lands, water, and people. Resistance is medicine.

Matt Doodt

1956-2016

Longtime community activist "Midnight" Matt Doodt, a stalwart volunteer with East Bay Food Not Bombs and many other actions and causes for justice in the Bay Area, died unexpectedly May 27, 2016 of heart failure while working on a construction job in San Francisco. He was 59 years old.

Working for justice and equality became a lifestyle for Matt when he was in his early 20s, and persisted until his death. He first came to California with his partner in 1981, where they were involved in housing rights protests in Isla Vista near UCSB. In 1984 Matt protested the Republican National Convention in Dallas. He was one of the co-plaintiffs in the famous flag burning case that originated with Joey Jackson. The U.S. Supreme Court heard their case and decided that the issue was a form of free speech. At the RNC Matt met Rev. Jim and years later the two of them would hold it down each Mardi Gras and take over the streets of Berkeley for a funky and truly chaotic parade.

Around 1988 Matt moved to California from Texas by riding his bicycle and camping. He worked intermittently as a bike messenger for a long time. He was a regular at Critical Mass.

Matt was heavily involved in preserving People's Park from being developed by UC Berkeley. He fought off the construction of a volleyball court in the early 1990's and he was there to stop the clear cutting of trees ten years ago. Matt was also on hand making the Park a beautiful place by working on the stage,

rebuilding the free box and was a regular at Food Not Bombs.

Matt was not strictly vegan but very much committed to following a vegetarian diet for ethical reasons from age 23 or so on...pretty much his whole adult life. He was the bottom liner for the Sunday FNB cookhouse for over a decade and he was always willing and able to do the cooking, serving and cleaning by himself when no one else would help.

When a direct action would run overnight, Matt would stay awake during the dead hours serving food, cop watching and running interference with crazy people while most people slept. After many years of this, the name "Midnight Matt" stuck.

Matt was on hand at almost every major protest in the Bay. Protests against war and racism, against police abuse and the rich, in defense of nature, the homeless or Occupy. He was often on the front line holding a video camera to capture any police abuse. Matt bought a new video camera last fall with some money that he had after this older brother died a year or two ago. After his death the camera was donated to the Liberated Lens Collective for other activists to continue his work of DIY documentation.

Matt identified as "deep ecology anarchist" for a long time but felt very alienated from where the "movement" and the "radical community" seemed to be taking that.

Matt was a hard worker; he despised anything done half-assed and applied himself



thoroughly, whether the work he was doing was paid or volunteer. He was strong and capable, and his fine-motor coordination was excellent; he was good with all kinds of tools and with repairing things with his hands. Matt valued his abilities as a laborer and his almost Herculean strength in transporting all sorts of materials by bicycle. He had a readable, almost calligraphic handwriting that was easy on the eyes. And though he sometimes came

off as gruff or distant to people who did not know him well, Matt had a deep compassion for human foibles other than his own.

Sometimes when someone dies, especially while still relatively young, we say "If only he could know how much he was loved." Matt's problem was a little different from that: he never really accepted that he was deserving of love. He was grateful for the love and support of his chosen family and community in the Bay Area, but there were times he wanted to tell us, and indeed times that he told us, that we were fools for liking him as much as we did.

One can hope that wherever we go after we leave our worn-out bodies behind, Matt was able, at last, to let go of that self-blame and self-hatred that too often got the best of him.

Matt loved children and often provided loving care for the children of his friends who were working parents in the activist community. He read to kids and had a wry sense of humor with them, and with the many people of all ages and all walks of life with whom he interacted. Matt had no children of his own, and only a few close friends knew that Matt was a loving stepfather who raised his partner's baby Gypsy as his own and loved her deeply. One of his almost untold sorrows was losing track of this precious baby girl when the relationship dissolved; there was seldom a time he did not think of her.

Matt was smart, funny, and resourceful, and built community in his own way wherever he went.



LIBERATED SPACES

Compiled by Jesse D. Palmer
The 2017 *Slingshot* Organizer's Radical Contact list has dozens of corrections and

know of contacts we missed, fill us in. The online contact list at slingshot.tao.ca/contacts has the latest updates.

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By the way, *Slingshot* is published out of the Long Haul Infoshop in Berkeley. I've staffed

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LIBERATED SPACES

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The 2017 *Slingshot* Organizer's Radical Contact list has dozens of corrections and updates, but below are a few radical spaces that we missed. It is super inspiring as well as exhausting going through and updating the list each summer. Thanks to everyone who helped and all the projects that contacted us. This year, we couldn't find anyone to update Latin America or parts of Europe, so if you want to volunteer to update those lists, contact us. We're still missing lots of regions, so if you

know of contacts we missed, fill us in. The online contact list at slingshot.tao.ca/contacts has the latest updates.

Wasted Ink Zine Distro – Tempe, AZ

A small library and store that hosts events and serves as "a home base for Arizona zinesters." 2121 W University Dr, Ste 110, Tempe, AZ 85281, wizd-az.com

Hive Mind – Akron, OH

A collectively run art space and all ages music venue for music, poetry, film, crafting, food preservation and anything you might be

interested in sharing. Participation and experimentation is encouraged. 373 W Exchange St. Akron, OH 44302 gestaltcollectivebooking@gmail.com

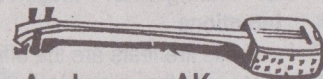
Land of Plenty – Akron, OH

They have herbs, books and local art. 339 W. Market St. Akron OH, 44303 330-703-5633 landofplentyakron.com



Alaska Center for Alternative Lifestyles – Anchorage, AK

A safe meeting place for queer, poly, and alternative lifestyles people with workshops on non-monogamous relationships, safety and the gender spectrum. 420 W. 3rd Ave. Anchorage, AK 99501 907-775-8419, alaskakink.com



Identity Inc. - Anchorage, AK

A non-profit queer safe space that hosts support groups. 336 E. 5th Ave. Anchorage, AK 99501 907-929-4528, identityinc.org



Berkeley Animal Rights Center

By the way, *Slingshot* is published out of the Long Haul Infoshop in Berkeley. I've staffed the Sunday 6-9 shift for 23 years. My shifts continue to be fun and meaningful and I'm glad I can keep doing them even now that I have a 4 year old daughter. On a typical shift, a handful of people will drop by to look at zines, check a book out from the library, buy something, or ask questions. About half are travelers and I try to suggest interesting places to visit during their stay or connect them with local activities. The other half are people walking by. In the winter I host movies and over the summer and other times there are a lot of *Slingshot* meetings. There are usually 1 or 2 "regulars" who are either wingnut activist-types or homeless people here to use the public computer, the toilet, or sometimes chat. I fill the gaps with cleaning, bookkeeping, and doing *Slingshot*-related chores. I almost always leave my shift feeling happy that I came in and better about the space than I expected I would when I arrived.

Nonetheless, in general the Long Haul is struggling and has been struggling for 20+ years. Recently, the number of volunteers has dwindled so much that we're having trouble keeping all the shifts staffed, resulting in a vicious cycle of decline because the collective

Josh Lipson
6 1976-2016

Josh Lipson, who cooked with East Bay Food Not Bombs and helped with many recent *Slingshot* bulk mailings, died in his sleep of heart failure in Oakland June 12. He was 39 years old. Josh's death came as a shock to his many friends since he appeared to be in perfect health. Josh was a generous, fun-



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Josh was an auto mechanic. He dreamt of opening a car garage where people could access tools and learn to fix their own vehicles. He lived at and helped fix up several East Bay housing squats. He helped pick up and drop off food for Food Not Bombs and helped serve food at People's Park. He protested against police abuse, for Black Lives Matter and against anti-abortion nuts. He loved wine, life and was an absurdist.

He was one of the countless people who do the invisible work that keeps *Slingshot* in print. We always have a struggle to get the 10,000+ copies mailing to the post office because it is physically too big and heavy to move via bike trailer, which is how we move most everything else. Josh was anxious to use his jeep to give the mailing a lift.

He also drove *Slingshot* to the Los Angeles Zine Fest in 2014 where he parked his jeep in front of the event's entrance and invited



passers-by to write or draw on his car. It was quickly filled with fascinating slogans and weird art including "Ha Society I Win. I get to Write on a Car!" For months he continued to encourage people to contribute to the dialog happening on what was often his home. Later, that night of the zine fest, the *Slingshot* zine crew decided to check out a drive-in movie. At the ticket booth and operating on pure charm he convinced the cashier that it was "Two-for-one nite."

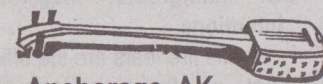
You could tell from his smile and the way he carried himself that he was special and that he was about helping people and trying to make the world a better place. We miss him.

Market St. Akron OH, 44303 330-703-5633
landofplentyakron.com



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A safe meeting place for queer, poly, and alternative lifestyles people with workshops on non-monogamous relationships, safety and the gender spectrum. 420 W. 3rd Ave. Anchorage, AK 99501 907-775-8419, alaskakink.com



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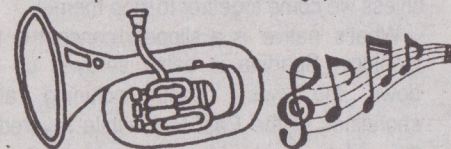


Berkeley Animal Rights Center

A community center supporting animal rights and social justice with a vegan store, communal work area, meeting location, event space, yoga studio and art gallery. Open Mon-Fri: 11am-7pm. 2425 Channing Way, Suite C, Berkeley, CA 94704, 510-984-0865
berkeleyarc.com

Feral Space Collective – Elgin, IL

A queer, vegan straight edge/sober anarchist space in an apartment that operates a zine distro. They host travelers in a guest room but can't publish their address for security reasons. xtheferalspace@riseup.net or theferalspacecollectivevx.blogspot.com.



Battery Street Jeans Exchange – Burlington, VT

A store that hosts shows and art exhibits. 7 Marble Ave. Burlington, VT 05401. 802-865-6223.

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Nonetheless, in general the Long Haul is struggling and has been struggling for 20+ years. Recently, the number of volunteers has dwindled so much that we're having trouble keeping all the shifts staffed, resulting in a vicious cycle of decline because the collective isn't investing enough time in outreach to find new volunteers or organizing events that would attract them. Long Haul has a terrible reputation amongst activists in the Bay Area

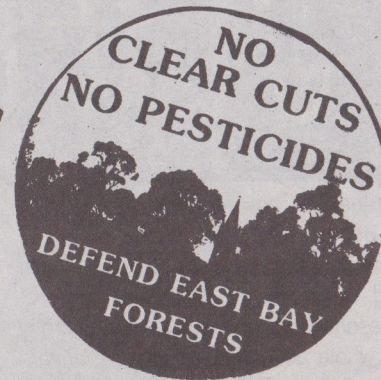


for being dominated by homeless people or the Anarchist Study Group, being messy, politically embarrassing and stuck in its ways. There are only a handful of weekly events and projects, which is a shame because it leaves huge chunks of time and space with nothing going on. There's also 2 vacant offices...

Everyone I know at Long Haul seems to agree that the project needs renewal — more events, better organization, new projects and more communities plugged in. I want to sincerely invite folks around the bay area to drop by and consider staffing a shift or hosting a meeting or event. A re-boot can ultimately only happen if some new people with fresh energy and ideas get involved.

HALF MILLION TREES
IN DANGER

!DEFEND THE LUNGS OF THE BAY AREA!



Continued from page 1

deforestation plans are not dependent on FEMA funding, and the struggle to defend East Bay forests is not over.

Officially UCB projects are delayed indefinitely, but we cannot trust the university not to jump the gun, as it did when it clearcut 600 trees on Frowning Ridge before the FEMA environmental review was done. HCN is now suing to challenge UCB's compliance with the California Environmental Quality Act (CEQA).

The park district has not changed its plans to destroy most of the three tree species. It already killed many trees with Measure CC funds, and is seeking funding elsewhere to continue what it euphemistically calls 'thinning', which involves cutting over 90% of trees, leaving standing dozens in what are now groves of hundreds.

Oakland is still required to conduct a full Environmental Impact Report (EIR) under CEQA, a process that can take upwards of a couple of years, which is now further delayed as FEMA funding was expected to pay for it. The city's Wildfire Prevention Assessment District (WPAD), which continues to meet even after voters did not renew the assessment in 2013, is now offering questionable grants that encourage the killing of eucalyptus.

primarily caused by human-built structures, not trees of any kind. Often it was the houses that set the trees ablaze, not the other way around.

In fact, living trees do not catch fire easily, but help prevent the spread of fires by providing windbreaks for winds that drive fires and embers into neighborhoods, and shade that keeps vegetation and the forest floor moist, which tall trees in the Bay Area further contribute to by precipitating several inches of annual fog drip. According to retired Oakland firefighter Dave Maloney, who was on the mayor's task force, removing the trees would make the hills more vulnerable to catastrophic fire, with a potential of spreading far into the flatlands.

In news reports we rarely see how fires start. By the time the news crews show up, the first spark is past, and flames are climbing walls and trees, and explosive heat has built up into a spectacular, raging inferno that attracts the attention of the cameras. But the spark matters, and all official reports agreed the 1991 fire started in grasslands, as most wildfires do, including the fires burning throughout California.

Yet EBRPD hopes that flammable native grasslands and islands of shrubs take over where the trees are now, while using

Claims about eucalyptus as an 'invasive species' are increasingly challenged as prejudicial and proven inaccurate. Eucalyptus forests are not monocultures that kill everything else, but coexist with a great diversity of native and other plants, have an abundance of wildlife living in them, are a particularly important supply of nectar for bees because they bloom year-round, and are a preferred nesting site of hawks, and overwintering site for Monarch butterflies. While these trees were at one time deliberate monocrop plantations, they have long since become part of the complex ecology of the East Bay hills.

Ironically these projects to rid the hills of 'non-native' trees are actually a direct threat to endangered native species in the East Bay. The herbicides threaten the California red-legged frog and Presidio clarkia. Both the Alameda whipsnake and pallid manzanita are fire-dependent and threatened by exclusion of fire from their habitat. The pallid manzanita cannot reproduce without fire to sterilize the soil and scar its seeds.

These species are threatened with extinction because of human development, chemical vegetation management practices, and aggressive wildfire prevention, the very actions these projects propose more of. The entire framework of native vs. non-native

Restoring What Past?

Proponents of the East Bay hills projects insist that this massive assault on forest life will restore an ecology that was destroyed when eucalyptus were planted over a hundred years ago, to what it was originally 'intended to be', which sounds more like religious belief in destiny determined by an invisible deity, than sound evolutionary science that recognizes that nature is never static and unchanging.

The notion that ecocide somehow fixes previous ecocide is more than a little troubling. By this logic, people of European descent should be killed as to magically reverse the genocide of the native people who were here before the European invasion. It is particularly perverse that this hostility towards 'non-native' organisms is largely promoted by people of European descent, some who refer to themselves as natives of the Bay Area.

In contrast, a nearby native human community expressed a very different attitude towards so-called 'non-native' plants threatened at Sogorea Te in Vallejo: "Elders in the local Native community say that *All Life is Sacred*. We oppose extermination of the trees and plants that have taken root on this Sacred Burial Ground, regardless of whether they are endemic species or relative newcomers."

In *An Evolutionary Perspective on Strengths, Fallacies, and Confusions in the Concept of Native Plants*, evolutionary biologist Stephen J. Gould described that the Nazis used this concept to further fuel their racist ideology.

Conservation biologist David Theodoropoulos, who has done extensive research and fieldwork to debunk 'invasion biology' as a pseudoscience, also traces the first government policy based on this ideology back to the Nazis, who thankfully were overthrown before they could destroy all non-German vegetation throughout the country. Millions of humans were not so lucky, gassed with poison developed by a conglomerate that included still existing pesticide company Bayer, now merging with Monsanto, manufacturer of glyphosate, the #1 herbicide used in so called 'restoration' work, including in the East Bay

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Oakland is still required to conduct a full Environmental Impact Report (EIR) under CEQA, a process that can take upwards of a couple of years, which is now further delayed as FEMA funding was expected to pay for it. The city's Wildfire Prevention Assessment District (WPAD), which continues to meet even after voters did not renew the assessment in 2013, is now offering questionable grants that encourage the killing of eucalyptus.

In fact, living trees do not catch fire easily, but help prevent the spread of fires by providing windbreaks for winds that drive fires and embers into neighborhoods, and shade that keeps vegetation and the forest floor moist, which tall trees in the Bay Area further contribute to by precipitating several inches of annual fog drip. According to retired Oakland firefighter Dave Maloney, who was on the mayor's task force, removing the trees would make the hills more vulnerable to catastrophic fire, with a potential of spreading far into the flatlands.

In news reports we rarely see how fires start. By the time the news crews show up, the first spark is past, and flames are climbing walls and trees, and explosive heat has built up into a spectacular, raging inferno that attracts the attention of the cameras. But the spark matters, and all official reports agreed the 1991 fire started in grasslands, as most wildfires do, including the fires burning throughout California.

Yet EBRPD hopes that flammable native grasslands and islands of shrubs take over where the trees are now, while using

everything else, but coexist with a great diversity of native and other plants, have an abundance of wildlife living in them, are a particularly important supply of nectar for bees because they bloom year-round, and are a preferred nesting site of hawks, and overwintering site for Monarch butterflies. While these trees were at one time deliberate monocrop plantations, they have long since become part of the complex ecology of the East Bay hills.

Ironically these projects to rid the hills of 'non-native' trees are actually a direct threat to endangered native species in the East Bay. The herbicides threaten the California red-legged frog and Presidio clarkia. Both the Alameda whipsnake and pallid manzanita are fire-dependent and threatened by exclusion of fire from their habitat. The pallid manzanita cannot reproduce without fire to sterilize the soil and scar its seeds.

These species are threatened with extinction because of human development, chemical vegetation management practices, and aggressive wildfire prevention, the very actions these projects propose more of. The entire framework of native vs. non-native species is full of such contradictions.

The very existence of fire-dependent species in the East Bay hills points to the inescapable fact that they are in a natural fire zone, and anyone committed to the protection of native species must therefore speak out in defense of fire itself.

Just like fire-dependent species, there is also snag-dependent wildlife that relies on dead trees for food and habitat. The black-backed woodpecker seeks out burned trees for wood boring beetles that feed on them. The otherwise elusive and tasty morel mushroom is abundant the first year after a fire. A vast number of animals use downed logs as their homes.

While this may be an uncomfortable reality, and a landscape of burned trees more upsetting to some people than chainsawed tree stumps covered in toxic chemicals, wildlife biologists at the Wild Nature Institute insist "a severely burned forest is a living, thriving habitat that has always been a natural part of western forest ecosystems", but the US Forest Service relies on most of its funding from ecologically damaging firefighting and logging

towards so-called 'non-native' plants threatened at Sogorea Te in Vallejo: "Elders in the local Native community say that *All Life is Sacred*. We oppose extermination of the trees and plants that have taken root on this Sacred Burial Ground, regardless of whether they are endemic species or relative newcomers."

In *An Evolutionary Perspective on Strengths, Fallacies, and Confusions in the Concept of Native Plants*, evolutionary biologist Stephen J. Gould described that the Nazis used this concept to further fuel their racist ideology.

Conservation biologist David Theodoropoulos, who has done extensive research and fieldwork to debunk 'invasion biology' as a pseudoscience, also traces the first government policy based on this ideology back to the Nazis, who thankfully were overthrown before they could destroy all non-German vegetation throughout the country. Millions of humans were not so lucky, gassed with poison developed by a conglomerate that included still existing pesticide company Bayer, now merging with Monsanto, manufacturer of glyphosate, the #1 herbicide used in so called 'restoration' work, including in the East Bay hills.

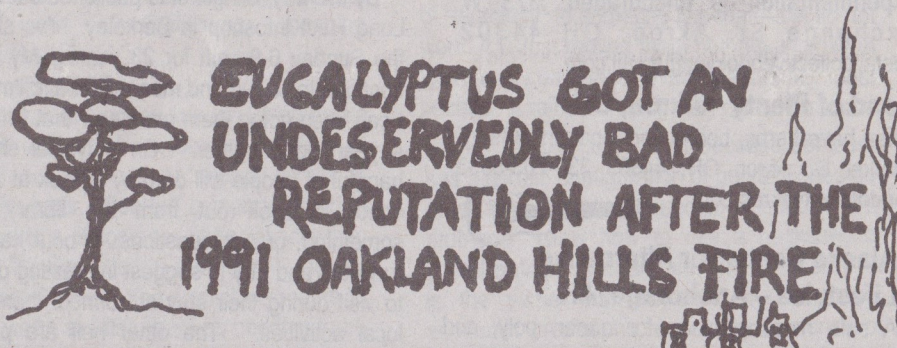
Budgeting Pesticides vs. Firefighters

Proponents of 'invasion biology' have been exploiting our fire fears ever since the 1991 fire to push their ideological agenda. Maloney described having to argue about fire science with people on the mayor's task force, who were obsessed with killing eucalyptus.

But the toxic writing was on the wall in 2003, when Donna Hom, Chief Financial Officer for the Oakland Fire Department, gave a presentation at a Public Managers Forum on deficit budgeting, in which she included herbicide use as a financially feasible option.

That year budget cuts decimated the fire department, and the city instead spent massively on overtime on overworked firefighters, whose union complained about reduced response time and endangered lives due to understaffing and rotating closures, especially of fire stations in the hills.

As millions were cut from essential services, and the governor invoked emergency powers to authorize funds for fire departments, only to take the money back a month later, the WPAD, originally established after the 1991 fire to collect a special fire management tax from hills



Exploding Gasoline Trees

Eucalyptus got an undeservedly bad reputation after the 1991 Oakland hills fire, and have become so extensively scapegoated as the cause of that disaster, that few reports about the fire neglect to mention, however extraneously, that eucalyptus were planted here as a lumber crop, abandoned when the venture turned out not to be profitable.

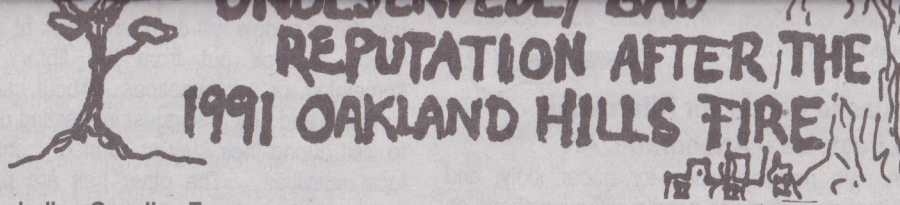
Terrifying stories of exploding trees and flying embers had everyone understandably traumatized. Though less flammable than native bay laurel trees, Eucalyptus was reported to have defied the laws of physics, with burning embers propelled for miles without becoming extinguished. Somewhere

pesticides that contribute to flammability of vegetation and may themselves be flammable, contradicting its own goal of fire safety.

Of Immigrants, Invasions, and Good Intentions

While fire fears are the official reason, at the root of these projects is an ideology masquerading as science that benefits and is promoted by the chemical industry, and is fooling many sincere environmentalist activists:

'Invasion biology' drives a lot of government policy about pesticide use, like the medfly spraying that started in the 1980's, the gypsy moth programs across the country, the ongoing light brown apple moth program in California, and countless other programs like it.



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But fires do not discriminate which trees to burn on the basis of origin. They ignite and turn into an explosive conflagration most anything in their path. Native oak trees also explode when they burn, and their embers showered Angel Island during the fire in 2008, which stopped right before it reached the last few acres that had been spared in the eucalyptus eradication campaign there.

Like on Angel Island, many eucalyptus trees remained unharmed during the 1991 Oakland fire. Another dramatic example of eucalyptus that did not ignite can be seen in photos after the Scripps Ranch fire in San Diego in 2003, where charcoaled remains of houses were surrounded by a massive green eucalyptus grove.

The Oakland-Berkeley Mayors' Task Force on Emergency Preparedness and Community Restoration, tasked with investigating the 1991 fire, agreed that the spread of the fire was

pesticides that contribute to flammability of vegetation and may themselves be flammable, contradicting its own goal of fire safety.

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'Invasion biology' drives a lot of government policy about pesticide use, like the medfly spraying that started in the 1980's, the gypsy moth programs across the country, the ongoing light brown apple moth program in California, and countless other programs like it. Many of us were injured and disabled by the pesticides from these programs invading our neighborhoods.

The trees targeted for destruction in the East Bay hills are considered illegal aliens, and much like human immigrants are unfairly blamed for all sorts of problems they are not responsible for.

This ideology and its accompanying pesticide use is also becoming increasingly rampant in other countries, like Canada and New Zealand, and with capitalist trade laws 'harmonizing' environmental policies across borders, we are likely to see these toxic programs continue to expand elsewhere, unless we come together to stop them.

What's 'native' is a slippery concept in this ideology. Spartina is being sprayed up and down the west coast, including along shorelines of the East Bay, while revered on the east coast. Monterey pines are an endangered species native to Monterey County, only about 80 miles away from the East Bay where they are being eradicated instead of saved from extinction.

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While this may be an uncomfortable reality, and a landscape of burned trees more upsetting to some people than chainsawed tree stumps covered in toxic chemicals, wildlife biologists at the Wild Nature Institute insist "a severely burned forest is a living, thriving habitat that has always been a natural part of western forest ecosystems", but the US Forest Service relies on most of its funding from ecologically damaging firefighting and logging practices, supported by the myth that fires are fundamentally destructive to forests.

In 2003 Forest Service Employees for Environmental Ethics (FSEEE) even filed suit, because the policy of fighting all fires endangers firefighters, prompting the father of one killed on the job to say: "we've got these kids out there dying for something that is scientifically bankrupt. We are subverting nature, causing more damage than good."

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As millions were cut from essential services, and the governor invoked emergency powers to authorize funds for fire departments, only to take the money back a month later, the WPAD, originally established after the 1991 fire to collect a special fire management tax from hills residents, was pushed back through, and funding of community response group CORE further shifted the burden on the community instead of trained firefighters.

In 2005 pesticides were on the agenda outright, when Jean Quan, then city council member, held a town hall of the WPAD, with all 'landowning' 'stakeholders' represented, including UCB, EBRPD, and the water district

"Removing the trees would make the hills more vulnerable to catastrophic fire."
(fire fighter Dave Maloney)

"The policy of fighting all fires endangers firefighters."
(Forest Service Employees for Environmental Ethics)



Continued from page 12

EBMUD (which also uses pesticides and destroys eucalyptus and Monterey pines).

Friends of Sausal Creek, under the guise of fuel reduction, but openly motivated by its own native plant 'restoration' activities, had requested Oakland exempt herbicide use on a long list of 'non-native' plants from its Integrated Pest Management (IPM) policy, which bans pesticides on public lands, but has extensive exemptions, including routine applications on median strips.

Most opposition came from a handful of us who had been poisoned by pesticides. We were not yet aware it was part of a massive, coordinated effort to deforest the East Bay. We spun our wheels providing nontoxic alternatives for vegetation management until we realized that the listed plants were not targeted under limited circumstances, but would be eradicated on principle. The EIR that now delays Oakland was the small victory we won during that struggle (though shortly after the city contracted with UCB to violate its own pesticide policies).

The full extent of the destruction planned only became clear in 2010, after FEMA combined the grant applications by Oakland, UCB, and EBRPD, and published its intent to conduct an Environmental Impact Study.

UCB teaches
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develop on increasing scale, and displace working class residents.

Fundamentally, if the goal is fire safety, then residents in the hills have the responsibility to create defensible space around their own homes, not chop down entire forests. It shouldn't be the prerogative of wealthy people to build their homes in forested areas, and then decide to kill all the trees and deny them to the rest of us. The bottom line is that if you're afraid of trees, don't live in a forest!

A particularly poignant example of irresponsibility was when Jean Quan herself, by then Oakland mayor, was called the 'Queen of Blight' by her neighbors for failing to secure the space around her own house in the hills.

A more reasonable approach for fire safety than devastating ecosystems would be to address the problem at the root, and focus on what provided the primary fuel for the 1991 fire: human development.

Continuous expansion of development must end, while already existing structures should be made safer with fire resistant materials. Last year's Valley Fire destroyed Harbin Hot Springs in Lake County, but the temple's earthen cob walls remained standing, ceramicized by the blaze, while all wooden parts of the structure had turned to ash. Even straw bale houses are dramatically less flammable than wooden houses.

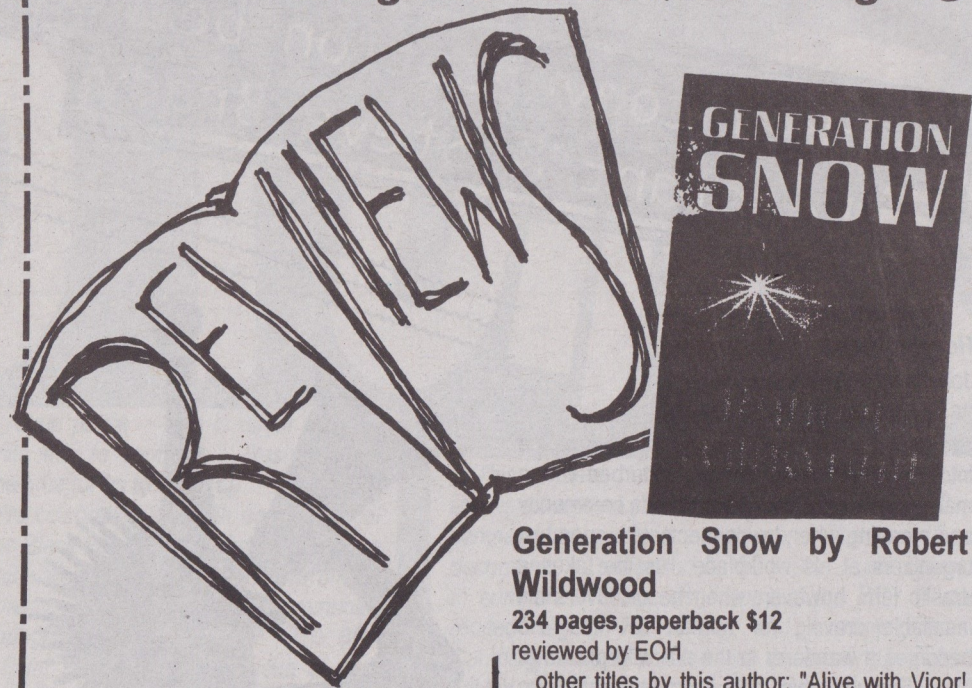
Protecting human life should not be at the expense of East Bay wildlife, but focus on defensible space where people live, reliable road and water access for firefighters, and additional firefighters and tools to aid their work.

Defend East Bay Forests

Instead of defending our neighbors in the hills from fires, it is now the hills themselves that need defending from agencies that aim to fundamentally transform the East Bay landscape. The tree roots and canopies connect a complex ecology of other living things that are being killed along with the forest.

But don't rely on professional activists like the Sierra Club to defend the East Bay from

Slingshot • Fall 2016 • Page 13



Generation Snow by Robert Wildwood

234 pages, paperback \$12

reviewed by EOH

other titles by this author: "Alive with Vigor! Surviving your Adventurous Lifestyle", "Hobo Fires", "Unsinkable", "shut up & love the rain"

R.W. has been working at re-programming human culture for more than 25 years, published numerous zines and books under the name Robert Earl Sutter III, Robert Rowboat, and Robnoxious.

In "Generation Snow" the earth has been thrown into perpetual summer, sea levels are at peak, all ice has melted.

Diving into the story (I had to jump over the first chapters that seemed very slow developing and didn't catch my curiosity) I find myself in a different society, different social structure, where everyone lives in some sort of similar, equitable housing, block by block different tribes, that are all part of a huge collective, cooperatively owned cafes on every block to feed the workers, equal work opportunities, centrally organized synthesized food, a society served by 'robo-cooks', 'robo-servers', and 'robo-docs'.

Human interaction seems to be rare and unwanted, everyone under a cloud of



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UCB teaches toxic vegetation management practices, and entitlement to controlling nature wars against it.

Developing Nature

UCB forests are under the jurisdiction of the 'real estate' department, illustrating the attitude towards the trees, which are seen as property, natural 'resources', a crop, not nature with its own right to exist on its own terms. The concept of undisturbed wilderness is clearly lost on these people, who consider the forest a garden to be manipulated and managed, quite literally to death.

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But don't rely on professional activists like the Sierra Club to defend the East Bay from deforestation.

While the Sierra Club's presents itself as an organization opposed to deforestation and pesticides, it has been one of the primary promoters of these practices in the East Bay hills. One of its local leaders, Norman La Force, proudly takes credit for coming up with the "resource management and habitat enhancement approach, which the Park District adopted, for the Park District's Fire Management Program".



Available at www.dogtownredemption.com

Dogtown Redemption (2015) tells the story of some of the poorest of America's poor, West Oakland's street recyclers. It focuses on 3 such individuals and allows them to speak for themselves while capturing on film the grim realities of their day-to-day lives. It also captures their humanity, intelligence and capacity for love.

7 years in the making, Amir Soltani and Chihiro Wimbush's first film dignifies it's subjects without pandering to liberal sentimentalism, Christian morality or hopeless cynicism. The stories of Landon Goodwin, Hayok Kay and Jason Witt, diverse in their backgrounds but united in their determination to survive, highlight life on the lowest rung of American society as well as the callousness of those who are better off. The film also delves into the politics of gentrification, nimbyism and our culture's pathetic reliance on police for resolving complex social problems....all hot topics as the flood of tech money washes over

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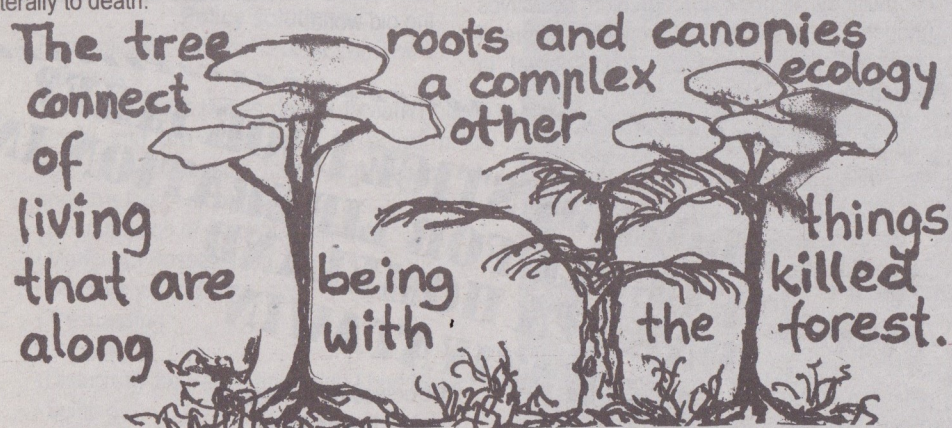
Human interaction seems to be rare and unwanted, everyone under a cloud of suspicion as the numbers of southern climate refugees (that are controlled by the black dressed officers of the tribal police) increases. Different society?...social structure??

The main character, Duffy, has dream visions of a distant planet named Gaeiou where the climate grows steadily colder. Deep winter will soon become the permanent season. He 'sees' two young students there, Pagnellopy and Xippix, desperately fighting to bring the balance back, because they realize they could be the last generation with a chance to save their planet.

The "real"(?) life of Duffy entangles more and more with the fights on planet Gaeiou. Under mysterious circumstances Duffy meets famous action artist Starblaze Sturgeon who drops the word of planet Gaeiou.

Feeling in the middle of a fight himself, but not knowing against whom or for what, and drifting apart from his once convenient life, the questions in Duffy's head rising and swirling without a single answer: Is there a shared

tear estate department, illustrating the damage towards the trees, which are seen as property, natural 'resources', a crop, not nature with its own right to exist on its own terms. The concept of undisturbed wilderness is clearly lost on these people, who consider the forest a garden to be manipulated and managed, quite literally to death.



An already logged area in Claremont Canyon is a teaching site, but what UCB teaches there are toxic vegetation management practices, and entitlement to controlling nature and waging war against it.

The East Bay hills projects are at their core about development. UCB plans in particular appear to be a development scheme to build more student housing, and expand Lawrence Berkeley National Laboratory, which is adjacent to the targeted forests.

While I sympathize with the desire to live in a natural environment, I strongly oppose any further destruction of precious forests so that people can feel comfortable building (and rebuilding) exquisitely flammable wooden tinderboxes out of more dead trees in a natural wildfire zone.

In *Let Malibu Burn: A political history of the Fire Coast*, historian Mike Davis described how the fire cycle of wealthy fire-prone neighborhoods like Malibu also contribute to a repetitive cycle of "public subsidization of firebelt suburbs" to perpetually rebuild and

hills. One of its local leaders, Norman La Force, proudly takes credit for coming up with the "resource management and habitat enhancement approach, which the Park District adopted, for the Park District's Fire Management Program".

When HCN sued FEMA, the Sierra Club went so far as to file a countersuit, demanding that all the 'non-native' trees should be eradicated immediately. In response members burned their membership cards in front of their Berkeley office.

Pesticide applications and killing hundreds of thousands of healthy trees cannot by any stretch of the imagination be considered conservation. Xenophobia and ecocide are not environmentalism. John Muir would be turning in his grave.

If a tree falls in the forest, and there's no one around to stop it, not only does it make a sound as it's put through the chipper, but we allow the deforestation of yet one more hill, one more landmass, and ever more of the planet.

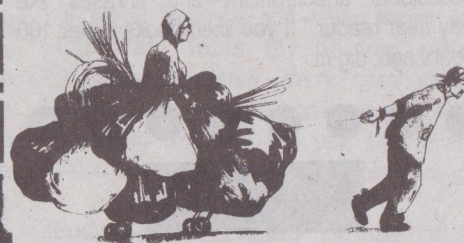
We need your help to stop it.

The Coalition to Defend East Bay Forests meets at the Long Haul Infoshop in Berkeley. Please check the calendar on our website for meeting times, events, and actions at DefendEastBayForests.wordpress.com

such individuals and allows them to speak for themselves while capturing on film the grim realities of their day-to-day lives. It also captures their humanity, intelligence and capacity for love.

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The Yuppie new comers of West Oakland and the City Council come off rather poorly in this story but the filmmakers make no claim to easy answers and allow the viewer to experience that unease, a tiny taste of what film's subjects endure on a daily basis. I recommend you see this movie if you can. (d. o.)



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Feeling in the middle of a fight himself, but not knowing against whom or for what, and drifting apart from his once convenient life, the questions in Duffy's head rising and swirling without a single answer: Is there a shared vision and friend(s) to trust? Is trust even possible? Is reality a staged creation in a mysterious drama? Is there a way to re-balance the planet? Is there a wisdom or older knowledge existing?

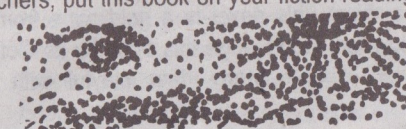
A lot more good questions are spread throughout the story, each worth of exploring my own visions, re-questioning so called beliefs and given (?) positions.....

I didn't make it to the end of the book yet.. But don't necessarily want to come to an end, finish 'the chapter', discover an answer, close the book!

I'd rather go back, re-read, experience even more questions while I re-turn the pages and STAND STILL, hang out with these questions. Maybe when I can see we're making some significant changes in our society, that we're addressing our eminent demise, I will read the last few pages of "Generation Snow".

Until then I will share the book with everyone who has a serious interest or action calling concern about climate change and the involved social structures and psychology!

Teachers, put this book on your fiction reading list!!



A faked conversation between Eggplant & Steve Brady

Homuncula

John Henry Nolette

364 pages \$19.95 Black Powder Press

Steve: Amidst the looming entry of America into World War I, an asocial, disturbed young man gets an industrial job and finds community and meaning when he connects with anarchist organizers at his workplace. His life takes a drastic turn, however, when he discovers his insatiable craving for human BRAINS. He becomes a wanderer in the still-wild places of New England, his only companionship an amorphous blob, that perhaps represents the glory and pathos of the id. Gradually, he discovers the monstrous entities at the brink of our perceptions that really rule our world.

Egg: On the surface this is a horror novel. The story follows a young man haunted by creatures and desires from another world. The menace is alien, and the ways of a world before civilization create havoc on America. On another level, the spasms of industrial society in the early 20th century provide another layer of horror. Law enforcement abuses dissidents and the poor, and the rich get away with literal murder—all masked by the name "Progress." Environmental destruction, plagues and war spell out the end times, a terror that echoes from the era of the story all the way to the present.



Egg: I wasn't as sidetracked by that history and faux anthropology, but I had a criticism. The main character Robert is intensely into current events, radical politics and ancient cultures. The book acts as a sort of a processing of factoids that John Henry has amassed. Homuncula's narrator then has the benefit of 90 years of making sense of the events that he is observing as they unfold. Why not have the main character only receive part of the story, get unreliable info or mere rumor? My understanding of history is that often initially most facts are not known and people's perception of events are wrong.

This is a minor complaint especially in regards to an artist's first work. Did you not think this way or just cut him slack?

Steve: I thought the presentation of the history and faux anthropology, aka the anarchy and the horror, got hampered by lack of cohesion between them.

As the theme suggests, this is heavily inspired by HP Lovecraft—without apology, but striving to acknowledge Lovecraft's ... ahem ... conservatism (although Lovecraft's fanatical anti-Black views are not discussed). What is a radical Lovecraft fan to do? The author hopes to make the connections between individualist strains and influences in anarchism—Nietzsche, Stirner—with both the social anarchism of the proletarian unrest of the period, and the depraved egomania of pulp horror.

Then when, only a few pages away from that, radicalism is the focus, there's impersonal history lessons: "The anarchist located the problem in the very organization of society itself, exposing institutions as a vast system of control imposed on the masses by the elite, instilling and ingraining capitalist values, myths, and morality and normalizing, day after day, the hierarchies of class."

Occasionally John tried to connect it all; the monsters will exterminate us unless we overcome coercive authority. But I craved a real synthesis—I missed my conversations with Emma back in the day, when she'd reference Nietzsche and Tolstoy in the same breath, and even if I didn't understand how it all was one, she spoke with such heart that it made no sense to point out any logical contradictions.

I'd also like to see more focus on the paradox that anarchism in all its stripes, the most social of philosophies, attracts so many asocials and misfits. Even if the author isn't there yet, he's on the right track. This is a first novel as far as I know, and I think John will go further combining these themes in fiction. I'm psyched to see what comes next. And this is a fun book.

Egg: Homuncula is an independently published work that took several years of thought and experience to make its way to us. I could write a long article detailing the hardships, heartbreak and resistance that got it to us by 2016. Knowing the back-story of this book makes holding the physical thing precious to me.

We've discussed how this work delivers classic horror and anarchist intelligence, but there's more, not evident by the cover and blurbs. Passages that describe the rural landscape of the North East U.S. are vivid, the author knows this region like his own finger prints. The segment describing a blob-like creature sourced from vomit reveals a true life awe for children -- including the author's own offspring. The passionate detail to historic events, radical culture and esoteric knowledge

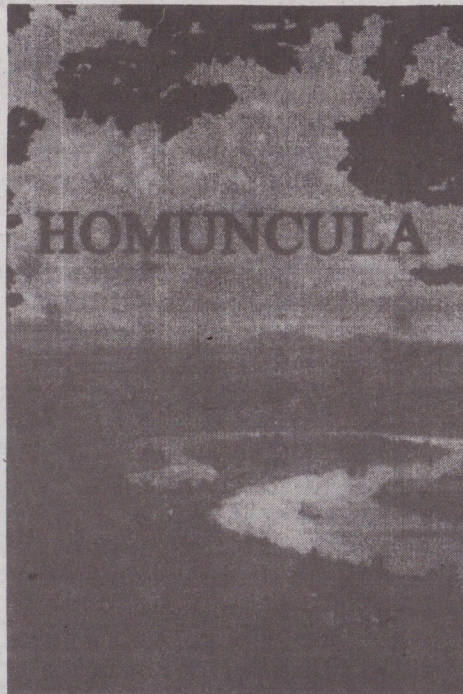
BOOK REVIEWS

amorphous blob, that perhaps represents the glory and pathos of the id. Gradually, he discovers the monstrous entities at the brink of our perceptions that really rule our world.

Egg: On the surface this is a horror novel. The story follows a young man haunted by creatures and desires from another world. The menace is alien, and the ways of a world before civilization create havoc on America. On another level, the spasms of industrial society in the early 20th century provide another layer of horror. Law enforcement abuses dissidents and the poor, and the rich get away with literal murder—all masked by the name "Progress." Environmental destruction, plagues and war spell out the end times, a terror that echoes from the era of the story all the way to the present.



BOOK REVIEWS



subjects. Did you think that about the horror themes?

Egg: The horror here is fine I suppose. I felt creeped-out for a minute but the disturbing scenes and ideas were so consistent throughout the book that it normalized the strange. Other readers have a different take-home. John assures me that the passages featuring brain eating has changed his stature in some polite circles. The monsters come early and persist throughout. Perhaps a gradual approach could really insinuate the shivers.

There are also passages where it seemed the writing slipped between the sort of language people spoke 100 years ago to the kind of shit people are saying now. But will modern readers sit through the cumbersome language of the 19th century??? probably only a lunatic fringe.

Steve: That fringe might be me. When I finally

Steve: I thought the presentation of the history and faux anthropology, aka the anarchy and the horror, got hampered by lack of cohesion between them.

As the theme suggests, this is heavily inspired by HP Lovecraft—without apology, but striving to acknowledge Lovecraft's ... ahem ... conservatism (although Lovecraft's fanatical anti-Black views are not discussed). What is a radical Lovecraft fan to do? The author hopes to make the connections between individualist strains and influences in anarchism—Nietzsche, Stirner—with both the social anarchism of the proletarian unrest of the period, and the depraved egomania of pulp horror.

there yet, he's on the right track. This is a first novel as far as I know, and I think John will go further combining these themes in fiction. I'm psyched to see what comes next. And this is a fun book.

Egg: Homuncula is an independently published work that took several years of thought and experience to make its way to us. I could write a long article detailing the hardships, heartbreak and resistance that got it to us by 2016. Knowing the back-story of this book makes holding the physical thing precious to me.

We've discussed how this work delivers classic horror and anarchist intelligence, but there's more, not evident by the cover and blurbs. Passages that describe the rural landscape of the North East U.S. are vivid, the author knows this region like his own finger prints. The segment describing a blob-like creature sourced from vomit reveals a true life awe for children -- including the author's own offspring. The passionate detail to historic events, radical culture and esoteric knowledge offer a different angle than what boring historians have to offer. This can be described as Howard Zinn meets H(oward) P. Lovecraft.

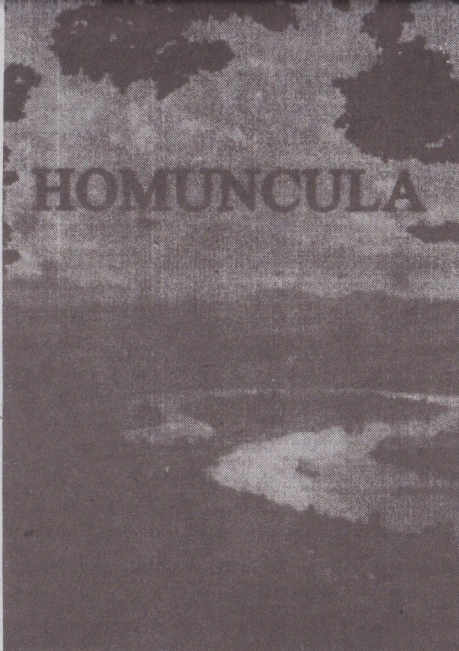
I think Homuncula is best read if you vow not to shave or work for a month, live off the grid in a poorly constructed shack that is lighted only by candles. As the days pass and your sanity descends with Robert's you have only the barest of food so to feel the hunger that haunts the new world as it smashes into the old world.

**WHAT DOES JUSTICE LOOK LIKE?
THE STRUGGLE FOR LIBERATION IN
DAKOTA HOMELAND
BY WAZIYATAWIN**

Reviewed by A. Iwasa
Living Justice Press
2093 Juliet Ave. St. Paul, MN 55105

This is one of the books I picked up after leaving the Sacred Stone Spirit Camp in an effort to try to contextualize the struggle

The main character exists on the fringes by



The main character exists on the fringes by squatting, traveling off the grid, hanging out at libraries... or with HP Lovecraft.... or at a leper colony. He also frequents book fairs where he eats up the finest in radical thought. Which is fascinating, for I acquired this book at the local Anarchist book fair, where the author was in an exhausted freshness having just completed this work.

Normally John Henry is the art director for the magazine Anarchy: Journal of Desire Armed. John is determined to use art to deepen people's appreciation of ideas and practices such as anarchy.

Steve: Yeah, anarchy shows up here. Before I launch into some obligatory literary and political critique, let me say that as my intro suggests, this book is FUN. If like me, you're interested in early 20th century pulp fiction and anarchism, this novel is a gold mine from a fellow fan. Don't judge this book by its Gothic cover; it gets pretty darn playful with its

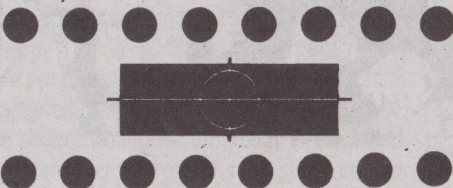
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Egg: The horror here is fine I suppose. I felt creeped-out for a minute but the disturbing scenes and ideas were so consistent throughout the book that it normalized the strange. Other readers have a different take-home. John assures me that the passages featuring brain eating has changed his stature in some polite circles. The monsters come early and persist throughout. Perhaps a gradual approach could really insinuate the shivers.

There are also passages where it seemed the writing slipped between the sort of language people spoke 100 years ago to the kind of shit people are saying now. But will modern readers sit through the cumbersome language of the 19th century??? probably only a lunatic fringe.

Steve: That fringe might be me. When I finally got to reading Wells, Verne and Stoker, I was hella impressed. They ain't called classics for nothing.

At first I didn't know whether the *Homuncula* style was intentionally retro, or the result of a new writer on a very small press. No modern novel would start with "I was born" (*Homuncula* is in first person), and expound on history and faux anthropology without at least a half-hearted effort to tie it into the story. Yet in reasonable time I determined that the style was intentional, both from the overall competence—clean editing with only an occasional anachronism—and phrases like "my dear reader." If you liked books better 100 years ago, dig in.



That unified field didn't quite emerge for me. First, the style shifts depending on the emphasis. There's Lovecraft-ish lines like "I saw monstrous, blasphemous things of every conceivable size and shape." Monsters that would be cute enough on Sesame Street hopefully evoke horror through blunt adjectives (though I once shared this common critique of Lovecraft, I've learned this works great in audiobook).

I think *Homuncula* is best read if you vow not to shave or work for a month, live off the grid in a poorly constructed shack that is lighted only by candles. As the days pass and your sanity descends with Robert's you have only the barest of food so to feel the hunger that haunts the new world as it smashes into the old world.

WHAT DOES JUSTICE LOOK LIKE? THE STRUGGLE FOR LIBERATION IN DAKOTA HOMELAND BY WAZIYATAWIN

Reviewed by A. Iwasa
Living Justice Press
2093 Juliet Ave. St. Paul, MN 55105

This is one of the books I picked up after leaving the Sacred Stone Spirit Camp in an effort to try to contextualize the struggle against the Dakota Access Pipeline (DAPL) within the history of genocide against Native Americans.

This is the runaway best book I've ever read about Minnesota, and like most good books, offers people tons of options to follow up with, in this case with both sources cited for further research and models for restorative justice.

This book should be required reading for every settler in Minnesota, and we need to be seeking out similar books for those of us who dwell elsewhere in the United States and trace our ancestry from over seas.

Some of the other books I've been reading to help with this research include *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong* by James W. Loewen, 1491: *New Revelations of the Americas Before Columbus* by Charles C. Mann and *Cadillac Desert: The American West and Its Disappearing Water* by Marc Reisner.



The Struggle for Liberation in Dakota Homeland

Waziyatawin, Ph.D.

We Need
YOUR
Help!!



There's no easy way for a long-standing, all-volunteer project to ask for help. If we write something subtle inviting new folks to join us in writing, drawing and editing this zine and our annual organizer calendar, not all that many people notice or take it seriously. If on the other hand we are more urgent and say "holy shit! after 28 years the project is hanging by a thread and if we can't find some new blood soon, it's unclear we can continue the project" – well that sounds desperate and pathetic and is a turn-off. Who wants to join the crew of a sinking ship?

The reality is complex. It is correct that the summer meetings to create the 2017 Organizer were very sparsely attended. If the people who showed up hadn't been super hard-core and willing to stay late and work hard, it would have been impossible to finish. When there aren't enough volunteers, corners have to be cut that we don't want to cut – less time for art, writing, and editing. After we send a publication to the printing press, there is a ton of invisible background work on distribution and fundraising that falls on too few shoulders.

As volunteers we need to balance the time we spend on *Slingshot* with time for our friends

ZINE REVIEWS

There is an old saying that goes; "It is written therefore it is true." We have gathered here some publications that have radical takes on reality. They are worth checking out.

COMETBUS #57

This issue is a series of interviews with a wide variety of people involved with the comics scene – past and present, artists and business-side. Aaron's questions are handwritten and the answers are typed. I was skeptical because I've never read comics and I therefore wasn't interested in the subject. But the interviews were gripping and I could barely put the zine down once I started it. Aaron has excellent, unusual and funny questions and an extensive background knowledge of the subject and the people he was talking to. The interviewees are really interesting and diverse. I often felt like I was there and the writing made me feel emotional, which is the mark of a great zine. The visual look was also excellent. Aaron used the subject to explore more general questions of how creative people stay at something over the long haul; the tension between the underground and the mainstream; and making a living vs. artistic expression. My only complaint is that everyone interviewed was so impressive and inspiring that it made me a little depressed thinking of my own relatively boring, anonymous existence, very far from the center of the universe in New York City. (PB)

WISH YOU WERE HERE

\$4ppd brybry@riseup.net or
www.blackmold.storenvy.com
A photo zine from an underground artist in Portland OR. Fantastic images that document traveling kid culture. With train hopping shots, kids at punk shows, hangout spots and nature. It goes by pretty quick but the experience is intimate and emotive. (egg)

LUMINAL MOTH RAG #4

thefreakmafia@thefloatingcorpses.com
scar-press.blogspot.com
An on-going story of mutants who are in resistance to "The Fear." Truly underground production blending surrealism, magic, sci-fi, poetry and radical politics. There were parts where I couldn't tell if some of the words were typos or a new language. The story follows 3 characters that seem to be spirit animals. There's an illustration on each page. Made by the same talent behind the bands Moira Scar & VEX. (egg)



P.O. Box 201016
Ferndale, MI 48220

#396

fifthestate.org

Normally the kind of periodical I find worth perusing for a particularly good article or two, this one is solidly good. Aside from having a focus on borders, some highlights included *Pétroleuses*, *Witches & Fairy Tales* by Wren Awry about the images of women arsonists during the commune of Paris and how they fit into archetypes of women in Europe used to attack them. In *Slingshot* #120 The Eggplant reviewed a 'zine length version of this article which can be read for free on www.tangledwilderness.org.

There is also a solid critique of anarchist support for Ted Kaczynski in *Happy Birthday, Unabomber?* by David Watson. A review of *Breaking Loose: Mutual Acquiescence or Mutual Aid?* by Ron Sakolsky was also a pleasant reminder that I would like to read that book after hearing the author on the Final Straw Radio Show, and it was important to read *A Transwoman at TSA Security* by Jane Clark since we actually almost printed it in *Slingshot* #121 but I'm not sure why it wasn't carried since I missed the weekend of final edits. (A. Iwasa)



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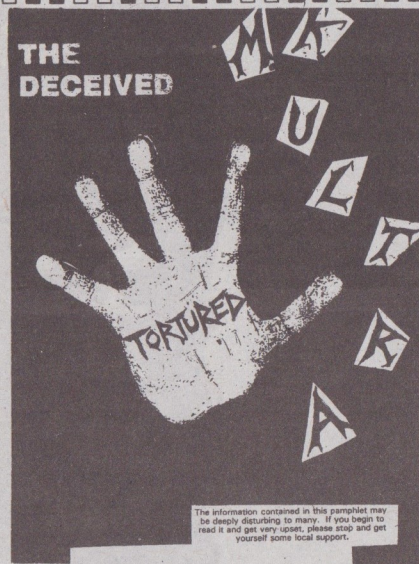
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needs more people in the collective. The project is *fun* and has a lot going for it – this isn't a sinking ship. We know how to publish stuff, we have a solid distribution network, sufficient funding, eager readers and a solid niche, look and history. The weakest spots are having enough *writers* and general shitworkers willing to sit through meetings and/or do all the tasks necessary to get things published.

If you're looking to learn publishing, bring meaning to your day-to-day life, or join an interesting assortment of people, come and hang out with us. It is easy to feel powerless and small in the face of global capitalism — like nothing you do will make a difference. At the *Slingshot* collective, even one or two new people will make a difference. We can't promise to change the world, but we're serious that printing materials have the potential to make a difference.



THE DECEIVED

20 pgs \$2 (\$1 low income)
PO Box 170204
SF, CA 94117

A full sized paper journey into the fight against abuse. A mix between radical mental health and early 1980's punk fanzines. Filled with gritty art and stories that looks into the CIA, MK Ultra and Swastikas. (egg)



ZAD, COMMUNE, Metropolis

layout by the Anti-Cybernetics League, originally published on indymedia.org.uk, distributed by Minnesota Nice 'Zine Distro, <https://mnnicedistro.wordpress.com/>

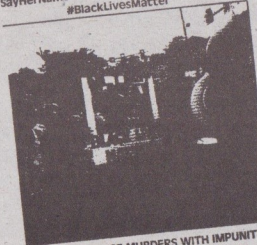
This is a small part of the wealth of literature floating around about the Zone to Defend (French: zone à defender, ZAD), an ongoing communal anti-airport occupation going on in France. I read this 'zine along with two others about the ZAD also distributed by Minnesota Nice 'Zine Distro in quick succession when I was going back and forth between the Sacred Stone Spirit Camp against the Dakota Access Pipeline (DAPL) and Minneapolis.

I think 'zines like this are a must read for people looking to engage in such struggle. Then as it turns out, just before the deadline for *Slingshot* #122 a call came out to support the ZAD over the Earth First! Newswire, at the same time the Sacred Stone Spirit Camp was growing by the thousands!

"Against the Airport and Its World!" (A. Iwasa)

TURNING THE TIDE

Volume 28 • Number 6 • ISSN 1082-6491 • July-September 2016
SayHisName #AkonSterling #PhilandoCastile
SayHerName #WakieshaWilson #RedeJONES
#BlackLivesMatter



NO RACIST POLICE MURDERS WITH IMPUNITY!
SELF-DETERMINATION & SELF-DEFENSE!

SELF-DEFENSE AGAINST RACIST MURDER IS A
FUNDAMENTAL HUMAN RIGHT!

INSIDE

- When We Fight, We Win! - Book Review
- Policing the Planet
- Puerto Rico: Debt Colony of Vulture Capital
- Mumia on Brexit
- KPEK: Grassroots Community Radio Coalition Candidates
- Confront Racism, War & White Nationalism at RNC Cleveland and DNC Philadelphia
- Black Riders
- and Much More!

Anti-Racist Action/LA/People Against Racism Terror
PO Box 1055
Culver City, CA 90232
www.aaract.org
760-566-1947 / 778-428-1234
antiradaction_la@yahoo.com

TURNING THE TIDE VOL 28 #6

Anti-Racist Action-LA/People Against Racism Terror

PO Box 1055

Culver City, CA 90232

Turning the Tide (TTT) is usually one of those periodicals that I peruse, but only finish two or so articles in any given issue. Those articles are what keep me coming back, but that's been the general rule for me, for some time.

When I got this issue of TTT during the Democratic National Convention (DNC) protests this year, I knew it was different. Initially I sat down in one of my few moments of non-sleeping rest, expecting to only read an article or two before handing it off.

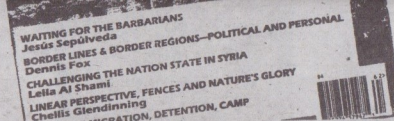
Pretty quickly I realized this issue was going to require a much more serious reading. From a book review of *When We Fight, We Win!* to a notice for prison mail rooms to stop violating inmates' First Amendment rights by censoring "the expression and consideration of ideas", this is quite possibly the best issue of TTT I've ever seen!

Other highlights include the always insightful, regular TTT columnist Mumia's view on the British European exit vote (Brexit), along with some other writers' considerations on the topic. An article about the Puerto Rican debt crisis was run with info on Puerto Rican political prisoner Oscar Lopez. There's also a personal account from Sergeant EJ of the Black Riders Liberation Party's self defense from police harassment, printed with a call for prisoners to send personal accounts of their conditions to:

Black Riders
PO Box 8297

Los Angeles, CA 90008

(A. Iwasa)



THE INCARCERATED WORKER ISSUE 4

The Incarcerated Worker is printed by the Industrial Workers of the World's Incarcerated Workers Organizing Committee. Those interested in joining can write:

IWW IWOC

PO Box 414304

Kansas City, MO 64141

Opposing the prison industrial complex from a workers' perspective, this 'zine is full of righteous indignation, but presents it coolly and systematically by prisoners themselves. Includes great artwork, inspiring news and ways to support the IWOC and various other campaigns.

Writers and artists interested in contributing:

Kent Books to Prisoners

CSI Box X

KSU Student Center

Kent, OH 44242

(A. Iwasa)

ABSURDLY YOURS #2

\$2 from Shquirat.bigcartell.com

Anarchy from Cleveland OH. with road trip stories, reviews of cheap cigarettes and a stunt to fill a bathtub full of Jello. Other sticky things for your brain await you. (egg)



Things to come...



October

October 20 - 23

Black Panther Party 50th anniversary commemoration - Oakland, California bpp50th.com

October 23 • 11am - 6pm

PHX Zine Fest @ The Icehouse 429 W Jackson St. Phoenix, AZ phxzinefest.com

October 25 • 7:30pm

All the Real Indians Died Off (And 20 other Myths about Native Americans) - Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker 2727 College, Berkeley. kpfa.org

October 28 • 6pm

Halloween San Francisco Critical Mass bike ride - gather Justin Herman Plaza and ride widely sfcriticalmass.org

October 29 • 10am - 7pm

London Anarchist Bookfair - Park View School, West Green Road anarchistbookfair.org.uk

October 29 • 7-10pm

Join musicians and speakers in solidarity with Sacred Stone Camp 933 Parker St. Berkeley kpfa.org

November

November 5 • 8pm

Pussy Riot in conversation - 2036 University Berkeley - no one turned away for lack of Rubles

November 12 • 11-6pm

EUZINE Comic & Zine Fest Broadway Commerce Center 44 W. Broadway Eugene, OR euzinefest.com

November 19 • 7pm

Benefit for Needle Exchange & The Radical Mental Health Collective W/ Skank Bank and others TBA 924 Gilman St. Berkeley, CA

November 19 • 7:30pm

Oral history of the Grateful Dead. Benefit for KPFA. Berkeley location TBA kpfa.org

November 24

East Bay Food Not Bombs No Thanks Feast ebfnb.org

November 24

Native American Sunrise Ceremony - Alcatraz Island

November 25

Buy Nothing Day - Everywhere adbusters.org/campaigns/bnd

December

December 1-3

Zine Fest Portugal - Porto, Portugal zinefestpt.wordpress.com

December 10 • 10am-7pm

Manchester & Salford Anarchist Bookfair. Islington Hill James St. off Chapel St. Salford, UK bookfair.org.uk

December 11 • 7 pm

Slingshot newspaper collective new volunteer meeting 3124 Shattuck Ave. Berkeley

December 17

East Bay Anarchist Book event - Humanist Hall, 390 27th St. Oakland eastbayanarchist.com

January

January 14 • 3 pm

Article Deadline for Slingshot issue #123 - 3124 Shattuck Ave. Berkeley slingshot.tao.ca

January 20

Protest presidential inauguration - no matter who won, we lost. White House Washington DC

January 21

Black Panther Party co-founder Bobby Seale talks with Chinaka Hodge. Oakland Museum. kpfa.org

February & Beyond

February 9-12 2017 • 6pm

Festival of the Photo Copier @ The Sticky Institute Melbourne, Australia

March 11, 2017

Omaha Zine Fest - Union for Contemporary Art, 24th & Lake St in Omaha, NE omahazinefest.org

April 28 - 30, 2017

North American Anarchist Studies Network conference - Library Social Rebuilding, Mexico City naasn.org

KILL THE BLACK SNAKE

Continued from page 1

will come to America with the power to either destroy the world or unify it.

North Dakota has been experiencing an oil boom since 2009 when fracking was first used to extract crude from the Bakken shale formation in the northwestern corner of the state. I remember feeling both a sense of relief that the high rates of employment the boom brought with it meant the recession wouldn't devastate my entirely rural home state, and still being terrified of the environmental degradation it would also bring.

Since then, oil companies have been left unregulated to accidentally spill oil and

will transport 470,000 barrels of Bakken crude a day. The company responsible for the pipeline is Enbridge, an energy delivery company based in Canada that is still reeling from a scandal in which they have been unable to account for miles of faulty pipelines and valves. There are assurances of a monitoring system (in Texas) that turns valves off in case the DAPL leaks. They have no assurances in case of an explosion. According to the US Pipeline Hazardous Material Safety Administration, oil from the Bakken reserves is one of the most flammable types of oil.

This is not a new story. "Oil Company

knew it would all be shattered when the oil boom's black snake slithered closer to Garrison.

Even as water protectors stand up to the DAPL two hours away near the Cannonball branch of the Missouri River, a natural gas pipeline is in the works to be built under Lake Sakakawea, two miles away from my hometown (disregarding the Three Affiliated Tribes' opposition and the treaties granting them mineral rights.) I know this is self-serving and human nature to be touched by events occurring closer to your heart; but there's a sense, for me, that when my forgotten state of

and rise against the spiritual genocide and environmental degradation of American colonization, and to lead the healing and restoration of the planet, rejuvenating a forgotten spirituality, and creating harmony among all people. This is why the camp has been open to all: tribes that have warred for generations, Black Lives Matter activists, white people.

This belief spurs the camp's strict guidelines stating no drugs, alcohol, or firearms. This is why it is called Sacred Stone Spirit Camp and why its main form of nonviolent action has been prayer. Brave Bull Allard's first call was for people to come and pray, and prayer has been the most important form of protection, even as marches take place at the capitol building in Bismarck and individuals lock themselves to the equipment used to scrape away sacred sites.

Prayer has proven powerful. I was dumbstruck as I watched a video of North Dakota law enforcement personnel standing over a Native American drummer as he sat on a pile of dirt praying along a long line of bulldozers stopped by people locked to them. Why are they just standing there, I wondered. There seemed to be a force around the drummer, keeping police from moving in on him and instead, they went after bystanders.

I am befuddled by the way this has played out so differently than I would expect from a major pipeline project.

Early on the site of North Dakota began providing water, medical services, and toilets for the encampment. This aid went on for several weeks! Some arrests were made, but not nearly the numbers that were expected. I watched actions at the Bismarck capital and videos of law enforcement at the highway near the camp, and I thought, "Oh, people in North Dakota don't protest. These polite Midwestern officers haven't realized they're supposed to act like thugs in these situations." I waited and waited for the governor, who is tied to the interests of the oil industry, to call in the National Guard. He didn't. I waited for mass arrests. They didn't happen. I waited for a crackdown in response to "violent protesters with pipe bombs." It didn't come. Because

I know this is self-serving and human nature to be touched by events occurring closer to your heart; but there's a sense, for me, that when my forgotten state of North Dakota is touched, we've reached a tipping point. The DAPL drives the fear and hopelessness I have about the impending environmental apocalypse deep into my heart.

when Native Americans are called to "loosen their pipes", it actually refers to their peace pipes, in preparation for an action of prayer.

Yes, the highway is being blocked to make access to and from the camp difficult (but not impossible), but the only oppressive violence has come from a private security team. Yes, law enforcement was conveniently absent when the security company attacked protectors, but law enforcement has not actively attacked protectors in a way I am used to and have been expecting since August. The National Guard has finally been called in and it appears law enforcement is stepping up their arrests for trespassing.

Maybe Native Americans could not stand one more violation of their indigenous sovereignty as they oppose this pipeline that disregards and sacred sites were built under.

Or maybe the prophecies of Crazy Horse are coming true. Many protectors believe they are the seventh generation meant to wake up

While protectors are on the front line stopping bulldozers, Standing Rock Sioux Reservation has used all legal means to stop the pipeline. Regulatory approvals of DAPL were based on a faulty study that failed to meet the minimum requirements of protecting historical and sacred sites, so the Standing Rock Reservation conducted their own survey, finding historical Cairns and other rare sacred artifacts never before discovered in North America. Before the state could document them, possibly impacting legal rulings, Enbridge sent bulldozers to the site to destroy them. They were accompanied by private security guards that unleashed attack dogs on protectors and their horses. The dogs were so hard to control, they attacked each other and the security guards. Amy Goodman filmed the entire thing for Democracy Now and was promptly arrested for trespassing. The private security guards were not charged with setting attack dogs on citizens.

Despite this horrific erasure of sacred artifacts, it cannot be denied there is some powerful medicine being brought forth. Even though the district courts denied an injunction filed by the Standing Rock Reservation to halt construction, moments later the Obama administration temporarily stopped construction of the pipeline where it crosses the Missouri River (it continues elsewhere.) The U.S. Army Corps of Engineers, the same entity that approved construction of the pipeline in the first place, issued the Standing Rock Sioux tribe a special use permit allowing the encampment, which has spread off of Brave Bull Allard's property, to continue to use federal land. Most recently, a federal judge cancelled the temporary restraining order

to say what will have happened at the time this article is published. But one thing is certain: this action is having a lasting impact on Indian country. Native Americans came to protect their indigenous rights, sovereignty and water supply, and in doing so have built

example of how an alternative community can spring out of grassroots action. When the state removed the medical services, they were provided by the tribe. The water and portapotties were replaced within a day. Winter lodges are being constructed. A community kitchen, a school teaching indigenous languages, a "store" with donation items, and a pirate radio station have been organized. And my personal favorite, family events such as horse races and relays.

The most hopeful sign of all is the empowerment of Native American youth. There is a sense, among the youth at the camp, that they are there to fulfill their destiny, and embrace the heritage that genocide has stripped away from them. While learning traditions from their elders, they are also using other means of resistance through social media, broadcasting live to appeal to other

Reservation in South Dakota working to build energy-efficient homes on 34 acres of land, was lauded by President Obama for his commitment to sustainable community development at the 2012 White House Tribal Nations Conference. He most recently looked himself to a piece of machinery to stop the DAPL. Tilsen said, "This pipeline is a pipeline to the past, and we need to be building sustainable infrastructure for the future, not destructive, unsustainable industries that hurt land, that hurt water, that hurt people. Everything is wrong about this pipeline—all the violations of rights for the tribes and the people. So we're here, standing in solidarity with millions of people from around the world that are against this pipeline."

So even though my heart aches and I weep publicly when I read about a new development in this continuing saga, even though I want to



Photo by Kat Eng

illegally dump toxic wastewater while Williston, ND, a city of 12,000 has become an area filled with dangerous working conditions, man camps and sex slaves.

More than 36 oil companies, largely from Texas, Halliburton being one of them, rushed to North Dakota to benefit as fast and as much as they could from this newfound source of crude, despite a lack of infrastructure to wisely capture and transport the oil and natural gas. Because it was not in their economic interest, the natural gas was burning off, raising the sparsely populated region glow brighter than major metropolitan areas in nighttime satellite images.

The crude was initially transported primarily by rail, but with a recent decline in oil prices, companies' margins are now too slim to continue high cost methods of transport, so, ten years later, they're trying to convince us that they're building a pipeline because it is safer. They're trying to convince us they care about our safety. Let that sink in. Oil companies care about our safety, that's why they're building a pipeline. They care about our safety as much as they care about the country's energy independence, a claim they make about Bakken oil, when, in fact, the crude is being transported to Illinois to be processed and sold overseas. This newfound concern about transporting crude shows a deep and abiding respect for only one thing and it is most definitely not our safety, it is their bottom line. Their pocketbooks.

The \$3.7 billion pipeline they have started to build is 1,772 miles stretching across North Dakota, South Dakota, Iowa and Illinois and

Destroys the Environment to Make a Profit. So why has this pipeline elicited such a high profile response? Why have I been so deeply moved by this and not the Keystone pipeline, which was roughly the same length, moving similar dirty oil? My answer still has been constructed around an unwillingness to own a car as a result against our fossil fuel dependency. So what moved me to tears about this particular environmental disaster? Why has this situation caused a gathering of a handful of Dakota to turn into what Cheryl Angel, one of the water protectors (not protestors), is calling an Indigenous Global Summit, as tribes who have remained enemies for centuries conduct sacred ceremonies of unity with each other for the first time in 200 years?

For me, this pipeline is close to home. I spent my childhood swimming in the waters of the Missouri River. I may be a California transplant of 20+ years, but my heart belongs in North Dakota, and I travel there at least twice a year, spending weeks at a time under the endless blue skies that seem to always be dotted with large, fluffy clouds. I need to go there and fill my soul with those wide-open spaces in which you can see thunderstorms that are miles away. I need to jump in the lake fed by the Missouri. My rural hometown of 1,100 has always seemed like a place untouched by the changing world. A place where I can ride my bike one block to the pool, in my swimsuit and leave it resting on its kickstand without even locking it, as if I were a kid. It's rare to have your childhood home remain this preserved and unchanged, and I

North Dakota is touched, we've reached a tipping point. The DAPL drives the fear and hopelessness I have about the impending environmental apocalypse deep into my heart. So, yes, this is personal for me, but why has this pipeline in particular become a gathering point for over 200 Native American tribes? Why did a camp in Indian Country grow from 30 people to 3,000 people in less than a month? (The numbers of Sacred Stone Spirit Camp change daily, fluctuating from 1,500 to 7,000 people, but are expected to decline as the weather grows colder.) It's hard to say why, when LaDonna Brave Bull Allard first put out the call on social media to come and occupy her land to block the DAPL, they just kept coming. From the forty or so she expected in mid-August, to 200 five days later, to thousands.

Maybe this explicit instance of environmental racism was the one that was finally just too much. The DAPL's originally-proposed path crossed the Missouri River just north of Bismarck, a community that is 90% white, but when concerns were raised about the water supply there, it was rerouted south to go under river right next to the Standing Rock Reservation where 8,000 inhabitants get their drinking water.

Maybe Native Americans could not stand one more violation of their indigenous sovereignty as they oppose this pipeline that disregards and sacred sites were built under.

Or maybe the prophecies of Crazy Horse are coming true. Many protectors believe they are the seventh generation meant to wake up



Photo by Kat Eng

an alternative community strengthening ties to their language, culture, and the Indian Nation. Tate Walker of the Standing Rock Sioux says, "I can't adequately put into words how historic an Indigenous gathering like this is; something similar happened in 1876, when many Native nations under Sitting Bull, Crazy Horse, and other great leaders came together and defeated Lt. Col. George Armstrong Custer's 7th Cavalry at the Battle of the Greasy Grass (aka Little Bighorn)." The Crow Nation, treated with suspicion and mistrust by the Sioux since they acted as scouts for that same battle with Custer, were welcomed into the camp as they arrived with peace pipes and hundreds of pounds of buffalo meat.

As the encampment has grown, it's begun to operate like a small town, and indeed, has become larger than some small towns (including my own) in North Dakota, setting an

members of their community to get involved. In July, Bobbi Jean Three Legs, Montgomery Brown, and Joseph White Eyes, all in their 20s, organized and chaperoned a nearly 2,000-mile, intertribal relay run from North Dakota to Washington, D.C., to deliver a petition of more than 160,000 signatures against the pipeline to the White House and to the Army Corps of Engineers in person. With suicide rates at an epidemic level among Native American youth, their presence at Sacred Stone Spirit Camp and in the resistance, quite literally, is a matter of life and death for them.

Native Americans have been and will continue to be the primary protectors of the environment. Nick Tilsen, Oglala Lakota, the executive director of Thunder Valley CDC, a grassroots community development corporation on the Pine Ridge Indian

be standing in a circle of solidarity at Sacred Stone Spirit Camp I have to be elsewhere spreading their story and standing in solidarity. I am doing what they are doing. I am praying. P.S. I'm also sending money. Winters in North Dakota are no joke and they need supplies. Here are ways you can donate: gofundme.com/sacredstonecamp. Mail debit gift cards, cash or checks to: Sacred Stone Camp, P.O. Box 1011, Fort Yates, ND 58538. Really, really cold weather camping gear is needed, but the best donations are monetary donations. To see what they need, you can go to the Sacred Stone wish list on Amazon (I know, boo Amazon, but it shows you what they need.) For more information, follow Country Today Media Network, Follow Indigenous Environmental Network, Sacred Stone Camp and Red Warrior Camp pages on Facebook.